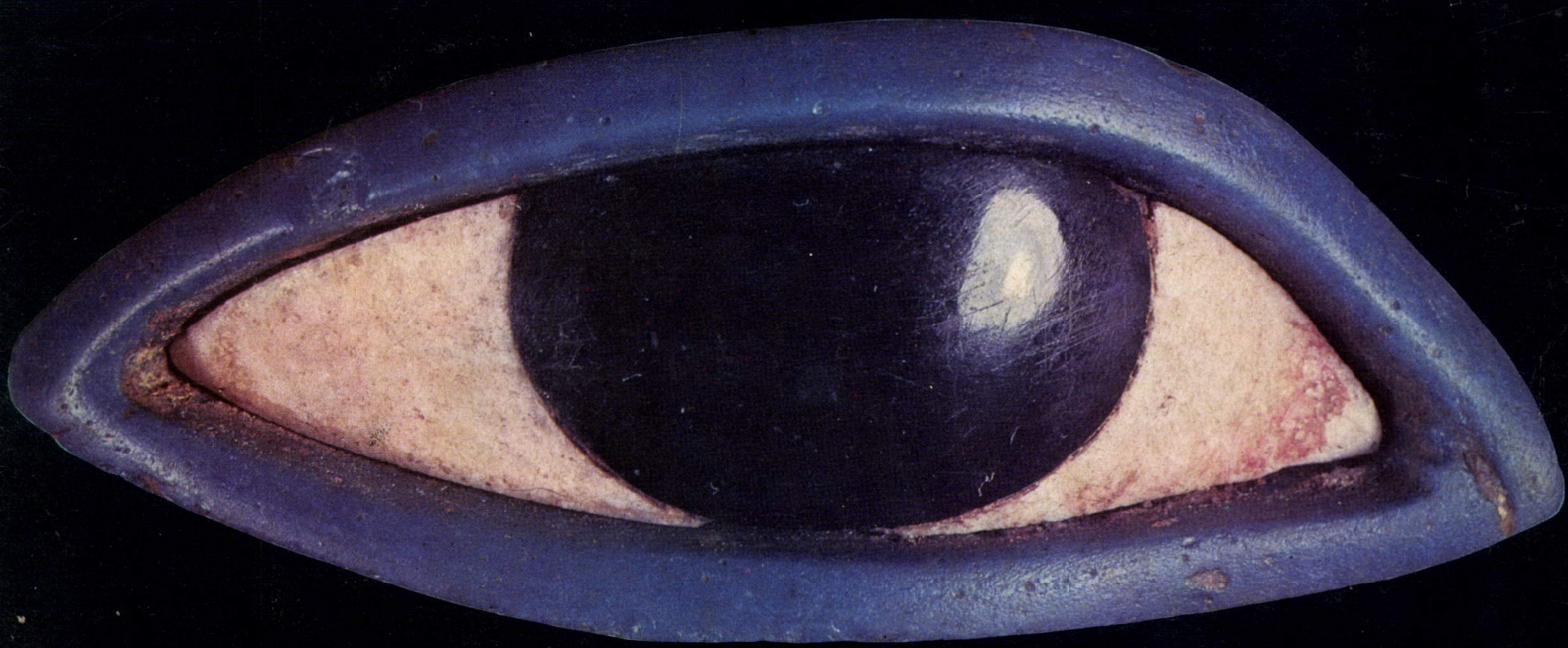
MAN MYTH & MAGIC

An illustrated encyclopedia of the supernatural
Published weekly every Wednesday by Purnell · 75¢ 32



MAN MYTH & MAGIC

Published by Purnell Inc

Editor: Richard Cavendish
Deputy Editors: Isabel Sutherland
Mary Breckon
Frontiers Editor: Frank Smyth
Assistant Editor: Malcolm Saunders
Editorial Assistants: Tessa Clark, Julie Thompson, Judith Kohane, Helena Simon

Art Director: Brian Innes
Art Editor: Valerie Kirkpatrick
Design Assistants: James Bridge
Caroline Johnston
Picture Editor: Anne Watt
Picture Researcher: Vera Sigall

General Manager: Richard K. Diehl
Production Manager: Harry Killingback

EDITORIAL BOARD
C. A. Burland
Glyn Daniel
E. R. Dodds
Mircea Eliade
William Sargant
John Symonds
R. J. Zwi Werblowsky
R. C. Zaehner

SPECIAL CONSULTANTS
S. G. F. Brandon
Katharine M. Briggs
William Gaunt
Douglas Hill
Francis Huxley

HOW TO OBTAIN YOUR COPIES
Each weekly issue can be obtained by placing a regular order with your news dealer, and paying 75 cents each week.

SUBSCRIPTIONS
Subscriptions cost $12 for each volume of sixteen issues. There is no extra charge for postage and packing. Send your subscription payment to:—
Purnell Reader Services
Maple Plain
MINNESOTA 55359

BACK NUMBERS:
Back numbers for all issues of Man, Myth and Magic are available at seventy-five cents each. Write to:—
Purnell Reader Services
Maple Plain
MINNESOTA 55359
and send payment with your order.

SOLE DISTRIBUTORS IN USA:
Gordon & Gotch (USA) Inc.
6223 Selma Avenue,
Hollywood,
California 90028.

© 1971 BPC Publishing Ltd. While all reasonable care is taken, neither Man, Myth & Magic nor its agents can accept responsibility for loss or damage to material submitted for publication.

Made and printed in Great Britain by Petty & Sons, Leeds. Reproduction by Mabbutt & Johnston.

Cover Picture
Eye from an Egyptian mask; Abbey Museum
Michael Holford

FROM THE EDITOR

The fact that many stories for young children are called 'fairy tales' probably has a good deal to do with the notion that the lore of fairies is itself childish, a notion which we think will not remain with you after you have read the article by Katharine Briggs this week. Many fairy tales, in fact, are not tales about fairies at all, though some of them, like Cinderella (which does include a fairy godmother) contain interesting survivals of themes and beliefs which were originally adult, just as some children's games do. The classic, though not the earliest, collection of European fairy tales was made by Charles Perrault and published in France in 1697. It included the stories known to us as Red Riding Hood, Sleeping Beauty, Cinderella, Puss in Boots and Hop O' My Thumb, and its subtitle, *Contes de Ma Mère l'Oye* (Stories of Mother Goose) began the trend which has given Mother Goose the eminence she still occupies as the patroness of fairy tales, nursery rhymes, and books for small children. The origins of Mother Goose are not known. Attempts have been made to identify her with Charlemagne's mother, Queen Goosefoot, but as Funk and Wagnall's *Dictionary of Folklore* dryly observes, 'the connection is tenuous'.

This Week's Authors

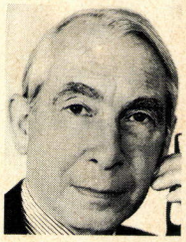
Richard Cavendish *(Eye)* is the Editor of *Man, Myth and Magic*. Writer, lecturer and broadcaster, he is a leading authority on magic and witchcraft, and author of *The Black Arts,* a study of the European tradition of magic. Educated at Christ's Hospital and Brasenose College, Oxford, he has travelled extensively in the United States and the Far East, and is the author of three novels.

R. J. Zwi Werblowsky *(Ezekiel),* Professor of Comparative Religion and Dean of the Faculty of Humanities at the Hebrew University of Jerusalem, is a member of the Editorial Board of *Man, Myth and Magic*. He studied in Switzerland and taught at Leeds University and at the Manchester Institute of Jewish Studies before going to the Hebrew University of Jerusalem in 1956.

S. G. F. Brandon *(Eye)* is Professor of Comparative Religion and Dean of the Faculty of Theology at Manchester University. Among his many books are *Time and Mankind; Man and his Destiny in the Great Religions; Creation Legends of the Ancient Near East; Jesus and the Zealots; The Judgement of the Dead; The Trial of Jesus of Nazareth.* He is a Special Consultant to *Man, Myth and Magic.*

Katharine Briggs *(Fairies),* President of the British Folk-Lore Society, was educated at Lady Margaret Hall, Oxford. She has written several novels as well as authoritative books on folklore and fairies including *The Anatomy of Puck; Pale Hecate's Team* and *The Personnel of Fairyland;* and has recently completed her monumental *Dictionary of British Folk-Tales.* She is a Special Consultant to *Man, Myth and Magic.*

Eric Maple *(Eye)* is a well-known lecturer and broadcaster, and an expert on witches, demons, ghosts and folk-medicine. Author of *The Dark World of Witches; The Realm of Ghosts; The Domain of Devils;* and *Magic, Medicine and Quackery,* he began his studies of the occult by collecting legends of the Essex 'witch country'.

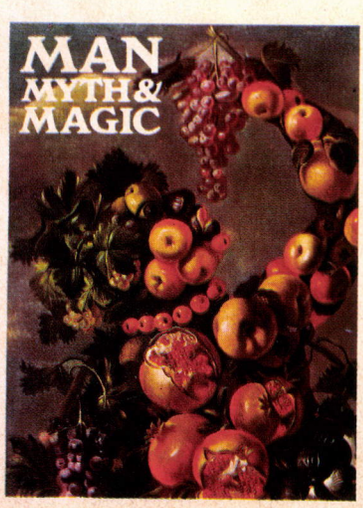


Louis Rose *(Faith Healing),* a consultant psychiatrist, has been Honorary Research Fellow in Psychological Medicine at St Bartholomew's Hospital, London, since 1967. He also serves on the Council of the Institute of Child Psychology, has written widely on the various methods of psychiatric treatment and is the author of *Faith Healing,* published in 1968.

How to order your binders

Each binder will hold 16 weekly issues. Normal binder price $3.95, unless you buy all of them at once. A complete library set of seven binders is available for $23.70. This is equivalent to the regular price of six binders and gives a saving of $3.95.

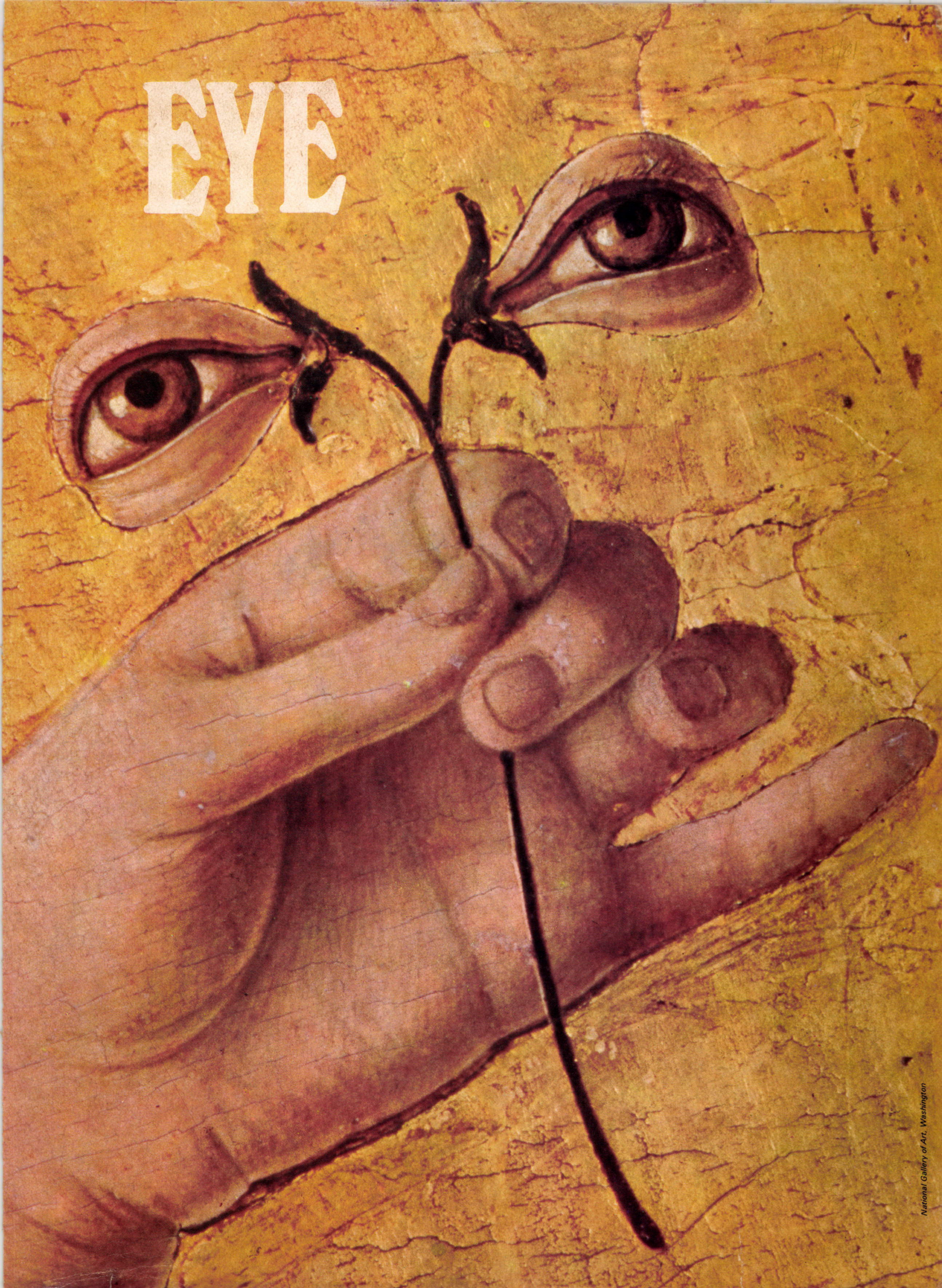
All prices are inclusive of postage and handling. Mail your order with address and remittance (check or money order) to Man, Myth & Magic, Purnell Reader Services, Maple Plain, Minnesota 55359. Please allow 3–4 weeks for delivery.



NEXT WEEK

'A black Thing . . . the body was like that of a Monkey, the Feet like a Cock's, but the Face most like a man's . . .' This exotic apparition, alleged to have appeared to one of the women accused of witchcraft at Salem, Massachusetts, is dealt with by Gillian Tindall in her article on **Familiars**, together with other more conventional animal companions. Basil Ivan Rakoczi writes about **Fate**, the force that predetermines men's lives, and discusses the contradiction between this concept and the doctrine of free will. The story of **Faust**, who sold his soul to the Devil in return for riches and power, has inspired many plays and books over the centuries: Sandy Shulman examines the legend, and the shadowy reality of the despised charlatan on whom it is based. Eric Sharpe considers **Fertility**, a mystery that has obsessed man through the ages, and been the inspiration for numerous rituals and religious beliefs.

EYE



National Gallery of Art, Washington

The eye can stand for intelligence and spirituality in symbolism but it is also an emblem of terror, from the destroying eye of the sun to the dreaded Evil Eye of folklore

THE GLITTERING EYE of the ancient mariner in Coleridge's poem compelled the wedding guest to listen in spite of himself, and in literature a profusion of eyes that are bright, melting, twinkling, hard, commanding, suggest the effectiveness of the human eye in conveying emotions and influencing others. The importance of the eye in magic and symbolism stems from the fact that your eyes not only enable you to see but allow you to affect what you see, to organize the world outside you into shapes and patterns, to bend or persuade other people to your will (see BODY).

The eye is frequently connected with the sun (and sometimes with the moon) as the all-seeing eye that watches the world. The sun is the universe's source of light and the human eyes with which we see are like suns, lighting up the world about us. Light is itself a symbol of intelligence and spirituality, and if the sun is an eye, the eye is correspondingly a sun and stands for mental and spiritual 'vision'.

Deities and semi-divine beings are sometimes shown with several eyes as a mark of their all-seeing, and therefore all-knowing vision and power. The Babylonian god Marduk had four eyes. The Egyptian Bes had eyes all over her body and Isis was called 'many-eyed'.

In the Bible the ruins of the four wheels of Ezekiel's vision (chapter 1) 'were full of eyes round about'. In the vision of Zechariah (chapter 4) the seven lamps of the lamp-stand were 'the eyes of the Lord which range through the whole earth'. In Revelation (chapter 4) the four cherubim are 'full of eyes all round and within' and the Lamb of God (chapter 5) has seven horns and seven eyes, the horns for strength and the eyes for omniscience.

A great multiplicity of eyes sometimes stands for the stars which watch in the night sky, as in the case of the Indian god Varuna who had a thousand eyes. A French Tarot card shows the Devil with eyes all over his body, presumably a reference to the fallen angels, the Watchers, who were the stars which the Devil dragged down from the sky in the book of Revelation (see DEVIL; LUCIFER). Modern Cabalists, including Aleister Crowley, have also connected the Devil with the eye, by linking the Devil of the Tarot pack with the Hebrew letter *ayin* (our O) which is traditionally supposed to represent an eye.

The Third Eye

An eye shown in some abnormal position on the body may stand for supernormal sight, clairvoyant vision and power. In Hindu theory each man has a third eye, concealed from normal view, which is a channel of great hidden power. It is in the middle of the forehead, just above the point where the eyebrows meet, at the place where caste marks are made and where married women wear a red, yellow or white spot. The third eye of the God Shiva, the creator and destroyer, could wither the entire universe in its flame.

On the other hand, a creature with less than the proper complement of eyes, like the one-eyed Cyclops of Greek mythology, is likely to be an embodiment of subnormal vision and wisdom, brutish stupidity. We still use the expression 'one-eyed' for something substandard, as in a 'one-eyed town'.

Lady of Slaughter

The eye has a particularly important place in ancient Egyptian symbolism, usually in some connection with the sun which played a dominating role in the everyday life of Egypt and in Egyptian religion (see EGYPT). Many Egyptians wore an amulet called the Uzat-eye, made of gold, silver, precious stones or wood, and giving its wearer health, strength and well-being, the vigour of the life-giving sun.

In mythology, the evil god Seth tore out the eye of the god Horus. When Horus went to look for his dead father, Osiris, to restore him to life he took the eye with him and presented it to Osiris. As soon as Osiris was given the eye, he 'became a soul' or received new life in the afterworld, and so the eye of Horus became a symbol of the funeral rites which a son should provide for his dead father. Twin eyes frequently keep watch from the sides of Egyptian coffins, protecting the dead from harm.

The eye could also be a symbol of the sun's destructive power, of blasting and withering heat. One of the Pyramid Texts refers to a time when 'that fear did not exist that came into being through the eye of Horus'. In a coffin text the eye says of itself: 'I am the all-seeing Eye of Horus, whose appearance strikes terror, Lady of Slaughter, Mighty One of Frightfulness.'

Before 2000 BC the myth had developed that human beings had plotted against the sun god, who sent his Eye to punish them. It came upon them in the form of the goddess Ḥathor who slaughtered men in droves and would have exterminated mankind altogether if the sun god had not distracted her attention by making her drunk on beer.

According to one version of the creation myth of Heliopolis (see CREATION MYTHS), when the god Atum had created two other deities, Shu and Tefnut, the three of them lay embraced, locked together in the primeval waters. But this divine unity disintegrated, for Shu and Tefnut became separated from Atum, drifted away and were lost in the abyss. Atum sent his Eye

Radio Times Hulton Picture Library

Previous page **The eyes of Santa Lucia of Syracuse were invoked against blindness: detail from a painting by Francesco del Cossa** ***Left*** **Polyphemus, a one-eyed Cyclops of Greek mythology: creatures with only one eye were generally considered to be stupid and aggressive: detail from a fresco by the Italian artist Giulio Romano** ***Right*** **In the book of Revelation the Lamb of God is described as having seven eyes, standing for all-knowing vision and power: 12th century painting on the arch of a church at San Clemente de Tahull in Spain**

to find them and they returned with the Eye. Atum wept over them and man came into being from the tears of his Eye: this is partly a pun on the Egyptian words for 'men' and 'tears' but possibly also a lingering trace of the old connection between eyes and the great goddess, the mother of all living things (see below).

The Eye was furious with rage when it returned because Atum had put another eye in its place. To pacify it Atum placed the Eye on the front of his face, where it would rule the entire world. In other words, it became the uraeus, the rearing swollen-necked cobra placed at the front of the royal crown of Egypt. The Eye was the ruling sun in the sky and Pharaoh, the human sun, on earth. 'The Eye is personified might', says R. T. Rundle Clark, 'the essential violence that is used to protect the gods and kings against disintegration in the waters or spirit enemies in the created world.'

RICHARD CAVENDISH

The Eye Goddess

When an ancient Mesopotamian site at Tell Brak, in the Khabur valley, was excavated in 1937–8 by Professor M. E. L. Mallowan, the remains of a temple were found which has become known as the Eye Temple of Brak. The reason for this designation was the discovery of thousands of 'eye idols' in the temple, made of black and white alabaster. Their general form is that of a thin biscuit-like body surmounted by a pair of eyes. But there are variations: some specimens have two pairs of eyes placed side by side or one above the other; another type comprises two smaller eye idols superimposed on a larger one; others have crown or caps upon the head-knob. Somewhat similar objects have been found at certain other Mesopotamian sites, Ur, Mari and Lagash. These examples are of a similar design, having the same biscuit-like body surmounted by a pair of open loops which has caused them to be called 'spectacle idols'.

There has been much discussion about the meaning and purpose of these strange objects. That they had some cultic significance is obvious. Various explanations have been suggested: that they are votive offerings, representing themselves, made by devotees to the deity worshipped in the temple; that they are images of an all-seeing god who watched over the inhabitants of the city; that they depict a goddess. The last suggestion seems to be the best supported, and the goddess concerned has been identified with Ninhursag, the Sumerian goddess of childbirth, since one eye idol has been found engraved with the form of a stag, with a bird on its back, which was a symbol of this goddess.

If the identification is sound, this association of the Sumerian mother goddess with the symbol of a pair of eyes represents the earliest phase of a long traditon of such eye symbolism. The Brak Eye Temple dates from c 3000 BC. From the middle of the third millennium BC onwards the symbol, usually consisting of two eyes divided by a beak-like nose, can be traced westwards, mostly connected with megalithic culture, through Anatolia, Cyprus, Crete, Greece, Sicily, Malta, Italy, Spain, Brittany, Ireland and Britain. A striking British example is provided by two chalk-drums, found in an Early Bronze Age grave at Folkton, Yorkshire, dating c 1900–1700 BC.

Why the mother goddess should have been represented by a pair of eyes is unknown. The symbol appears on a great variety of objects, on crudely anthropoid images, pots, standing stones and rocks. The attribution of many eyes to deities, doubtless to symbolize their all-seeing power, has been a widespread custom.

S. G. F. BRANDON

The Evil Eye

The expression 'if looks could kill . . .' contains an echo of a very primitive and ancient fear of being watched, perhaps unaware, by an enemy. In ancient times man had not only to fear the gaze of his mortal enemies but also the watchfulness of the gods who might be envious. To primitive man, Nature is a capricious, vengeful and above all jealous god, perpetually seeking to regain from the hunter or farmer the riches so hardly won from the earth. Even the deserts were once assumed to be populated by hostile demons whose looks could, quite literally, kill; according to Pliny, Libya was once the domain of the basilisk whose eyes possessed such devastating power that it would itself die if it saw its reflection in a mirror.

From the idea that the eyes of envious gods, of demons and monsters had the power to harm developed the terrifying belief that the human eye could emit a ray which under certain circumstances could be highly dangerous to the person on whom it was focused – particularly if the onlooker was malicious or jealous. An attack of this kind was usually anticipated at the birth of a child, or on those rare occasions when man seemed temporarily to have overcome the hostile forces surrounding him.

The Evil Eye took two distinct forms, the one voluntary, which was inspired by malice, and the other involuntary, over which the unfortunate possessor had no control: animals were often suspected of possessing an involuntary Evil Eye, and the sorcerers of Central American Indian tribes were kept especially busy counteracting the effects of the involuntary sort. Presence of the power in an individual was usually shown by some abnormality – crossed or diverging eyes, one eye set above the other, or eyes of contrasting colours. The English scholar Walter Map (c 1140–c 1209) wrote of Scythian women who had two pupils in one eye and the figure of a horse in the other, a truly frightening combination. While some in the West might adhere to the old proverb 'In the country of the blind the one-eyed man is king', in India any individual so afflicted was shunned like a pariah. Those unfortunates whose eyebrows happened to meet above the nose were regarded everywhere with utter dismay. (This feature has other associations: it is seen as the mark of a murderer in America, but of a werewolf in most of Europe.) Others whose physical deformities were believed to indicate the ownership of an Evil Eye were hunchbacks and dwarfs. The glance of a woman when pregnant or in her menses was equally dangerous.

To a victim of the Evil Eye it must have been of little consequence whether the cause of the affliction was due to malice or otherwise, since the consequences were identical – ruin, sickness or death.

It excited the most terror when its effects were thought likely to cause the greatest disaster. The most vulnerable in the community were the most precious, young children and farm stock – especially the one cow or pig that would be the mainstay of many poor backwoods American farms.

British Museum

Above **The thousands of 'eye idols' discovered at the ancient Mesopotamian site at Tell Brak are thought to represent an all-seeing mother goddess** ***Right*** **The ancient Egyptians held the eye in particular esteem and often equated it with the sun, believing it to have both the life-giving properties of the sun's rays and the withering power of its heat: detail from an Egyptian obelisk in Istanbul showing the sacred eye**

C. M. Dixon

In modern Italy the term for the Evil Eye is the '*malocchio*', in France the '*mauvais oeil*' and in Germany '*bose Blick*'. The old word 'fascination' has long been superseded among English-speaking peoples by the term 'overlooked' and even this is rapidly becoming extinct. The Jews, inspired no doubt by the biblical proverb 'Eat thou not the bread of him that hath an evil eye' (Proverbs 26.3 in the Authorized Version), to this day remain wary of the *ayn-hara*.

The immediate effect of a blast from the Evil Eye upon a victim involved not only misfortunes of every kind but the infliction of the worst diseases, often leading to death. The sexual organs were particularly liable to psychic assaults of this character and almost as a matter of course impotence and frigidity were ascribed to the jealous eyes of some rival. Minor disorders such as headache and hiccups were common signs of having been overlooked. There once existed a curious belief that if the Evil Eye of the moon were cast upon a pregnant woman she would give birth to a monster.

Led Into Court Backwards

The situation of the involuntary possessor of the Evil Eye could become extremely precarious during phases of witch mania. This became apparent during the trial of the Malmesbury, Wiltshire witches in the 17th century, when the various forms of witchcraft came under discussion; even then, however, it seems to have been generally agreed that an individual so afflicted was more to be pitied than condemned. Two examples quoted were those of a man named Lee, of Christian Malford, near Chippenham, who had been responsible for destroying his own cattle 'by his natural evil look' and farmer Snigg of the adjoining parish whose children were appallingly thin and apparently wasting away from the effects of their father's loving gaze. In a source quoted by Christina Hole in her *Encyclopaedia of Superstitions* reference is made to a Yorkshireman whose eyes were of such potency that he found it necessary to direct 'the first glance of the morning', generally agreed to be the most lethal, upon a pear tree which, as a result, gradually withered and died.

Any individual held responsible for inflicting the Evil Eye out of malice might find himself indicted for witchcraft during the 16th and 17th century witch-hunting manias, for it was then the fashionable doctrine that witches derived the power to cast spells with their eyes as the result of a compact with Satan. The *Malleus Maleficarum* handbook of the Continental Inquisition laid it down that 'there are witches who can bewitch their judges by a mere look or glance from their eyes . . .' and it was for this reason that those charged with this crime were generally led into court backwards.

The close identification of the Evil Eye with witchcraft persisted in folk belief well into the 19th century. In America, New Hampshire legend tells of an old woman who took revenge on a household that would not make a breakfast for her. One glance from her eye and the doors of the house would not open, nor could anyone hear the householders' calls for an entire day. Other New England tales refer to witches killing pigs, breaking the yokes on oxen, preventing the secure tying of a horse, afflicting butter churns and so on – all with little more than a glare.

Occasionally the power of the Evil Eye was thought to need reinforcing: in parts of Britain, it was said that nine toads strung together and buried alive would aid the power. Nanny Morgan, a Shropshire witch who was murdered in 1857 was believed to keep a box of toads under her bed, to strengthen her eye.

Scotland was equally worried about the Evil Eye. If a stranger was seen examining a farmer's cattle, he would be offered some of the milk as an assurance against disaster. During childbirth a mother's house would be sprinkled with urine to defend against overlooking. If the Evil Eye was suspected, it could be offset by burning cloth cut from the witch's coat.

A community would usually defend itself from the Evil Eye by private rites and

psychic defences, without recourse to the magical specialist. Among the most common was disguise of those considered to be specially vulnerable, which ranged from plastering a newborn child with mud or soot in order to render it unworthy of the jealousy of the supernatural powers, to dressing the boys of the household – these being the most valuable – in the clothing of their sisters to deceive the spirits. Another example of disguise was the bridal veil which is still regarded as affording protection against the envious, and therefore hostile, eyes by many communities.

Plants were also used for psychic protection, including sage and rosemary, in Spain and Portugal, garlic in Greece, and the shamrock in Ireland. The human body provided its own defence in the form of spittle, a universal panacea; to spit three times was considered a particularly powerful safeguard, as was the act of making the sign of the cross upon a child's forehead with the tongue. Artificial aids were also employed such as the wearing of little bells by children and cattle and the carrying of salt, symbol of eternal life, in the pocket.

Phallic Teething Rings

The first glance of the Evil Eye, especially if delivered from an oblique angle, was always the most dangerous. A precaution against this attack was to wear an amulet with a grotesque design of a toad or hunchback to distract the glance from the human being and to absorb its venom. Based on a different principle was the choice of the pig as a motif since this animal was known to be extremely vulnerable to the Evil Eye. The ancient Greeks wore the amulet of the Medusa, and the caduceus, the traditional wand or staff of the god Mercury, which protected him from the Evil Eye of the gods, was naturally a great favourite. The male genitals, symbols of the life-force, were pitted against the enemies of life—corruption and death – in the form of gold, silver or bronze phalli worn by the Romans, while babies were given coral phalli to use as teething rings. Beads bearing the design of the human eye were also worn. The fleur-de-lys, another symbolic barrier against the Evil Eye, became also the emblem of the white witches in parts of France. A curious example of a latter-day amulet was the necklace of white nuts, known as mullaska beans, which was hung around the necks of young children in the Isle of Harris. It was assumed that the beads would turn black if the child were ever in danger of being overlooked.

Far older and best known are the manual gestures still used as an act of psychic defiance, the most popular being the *mano fica* in which the thumb is inserted between the first and second fingers with the fist clenched, and the *mano cornuta*, known as 'making the devil's horns', in which the two middle fingers are held down by the thumb and the first and little fingers are raised.

Psychic protection could also be secured by employing certain colours, words or designs. The Turks inscribed passages from the Koran upon the outer walls of their houses and suspended magical globes from their ceilings and from the caparisons of their horses. Coloured glass spheres known as witch balls performed a similar function in rural England. Blue beads seem to have been employed all over southern Europe for the protection of humans and domestic animals. An eye symbol was often tattooed on the back of a child or painted upon the prow of the fisherman's boat. American lore recommends a heart-shaped locket or brooch as a protection – or, oddly, a red spot painted on the forehead.

In England, in former times, the cautious householder placed a red ribbon over his front door, and ribbons of this colour were attached by the Scots to the tails of cattle. A reminder of the symbolic importance attached to the colour red is contained in the well-known lines:

> Rowan tree and red thread
> Will put the witches to their speed.

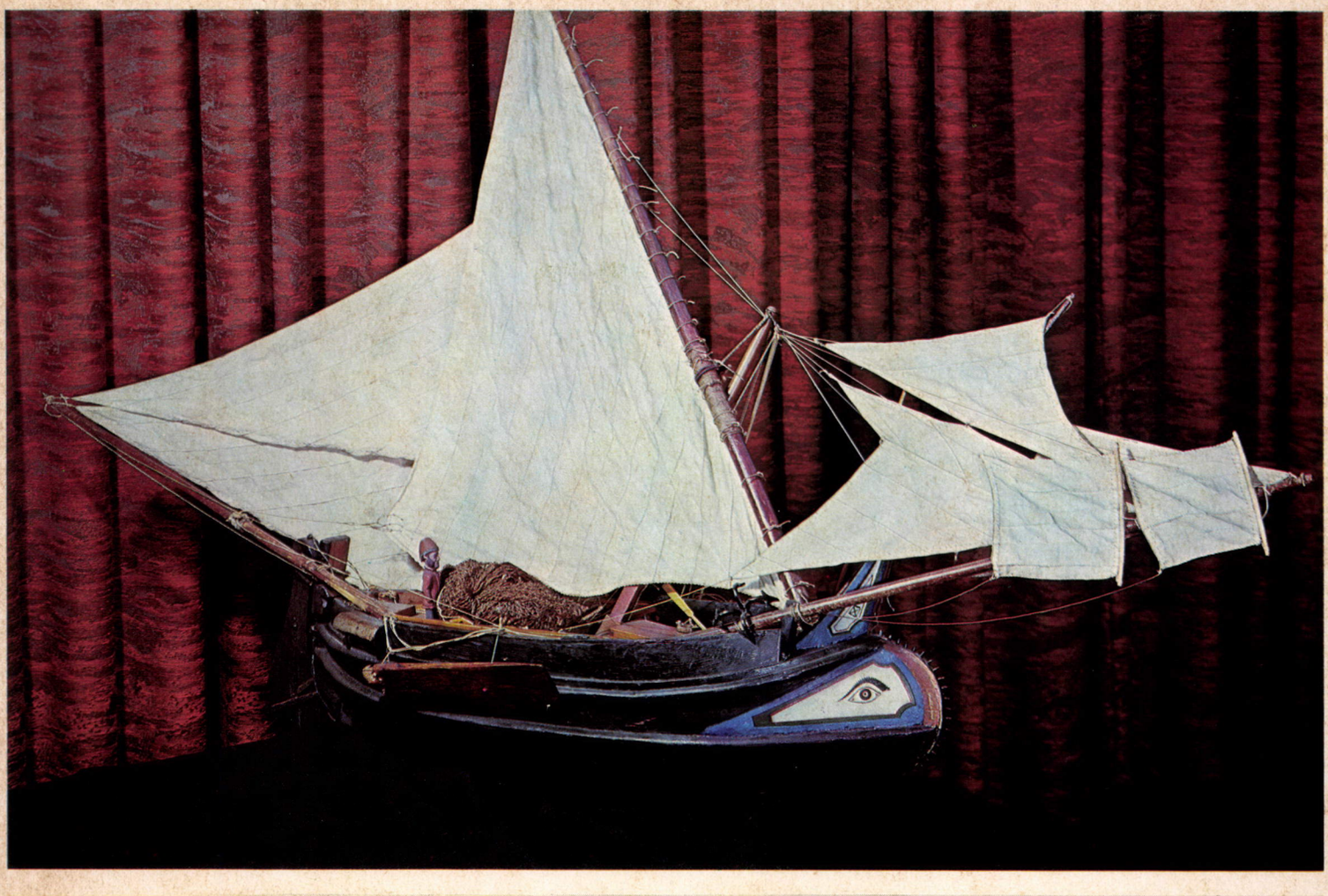
To achieve the maximum defence it was advisable to tie the thread in magical knots accompanied by an incantation. The power inherent in sacred or magical words, whether pronounced by the private individual or the specialist magician, provided another useful antidote to the malicious or injurious glance, as did special prayers and counter-charms which were inscribed upon paper and worn in small containers upon the body. Known as phylacteries, these were very likely the ancestors of the modern locket.

Dangerous Praise

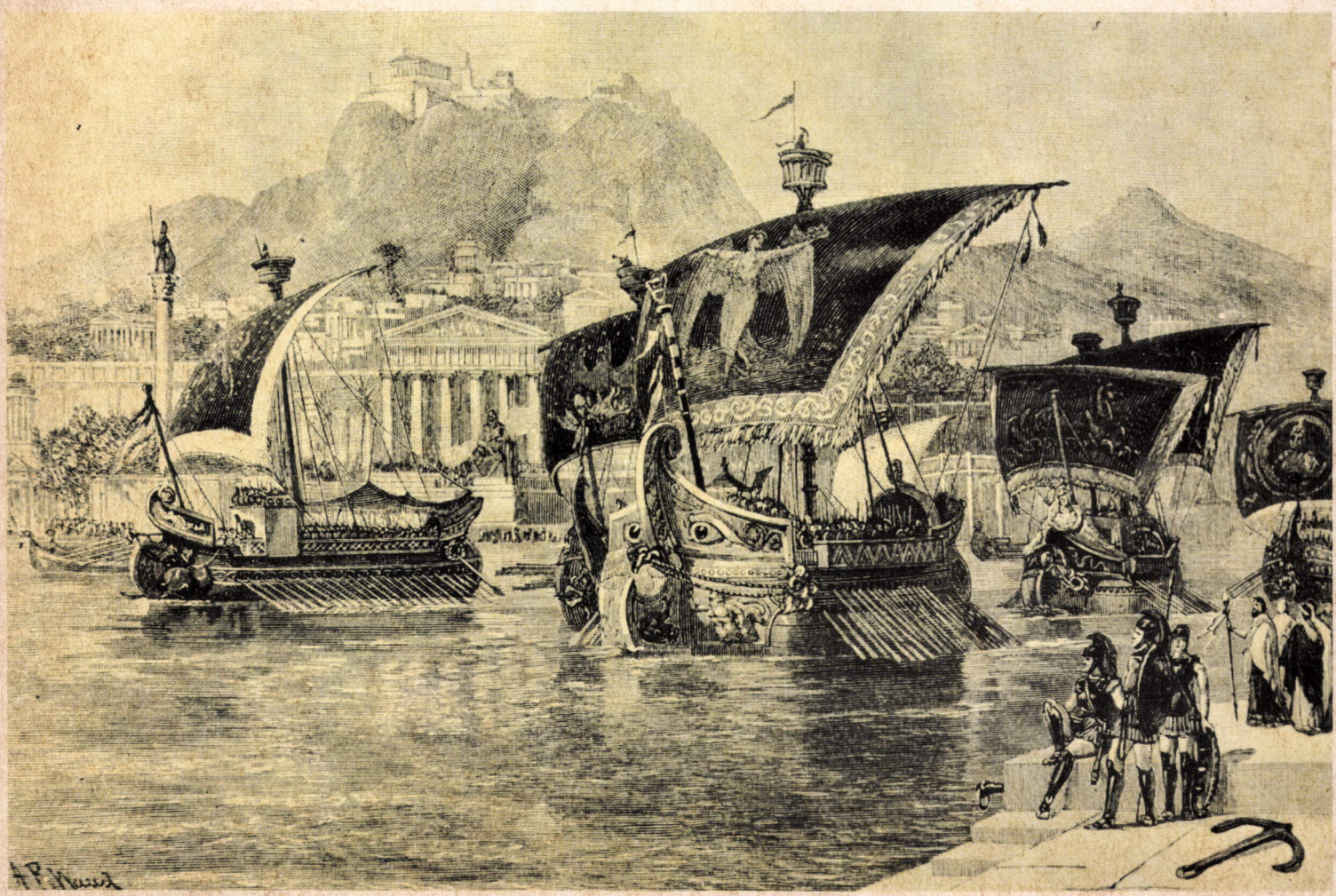
When complimenting a fortunate person, it was always necessary to be extremely careful with one's choice of words, since all forms of congratulation were likely to provoke hostile intervention from the jealous deities of fate. To express admiration of a herd of cattle would be tantamount to inviting its destruction. Even to remark favourably on a child's beauty could be disastrous; hence it was customary to speak disparagingly of it to the parents, who would be prepared if necessary to counter the malice of the gods by spitting judiciously. This curious process has been described by W. G. Sumner in *Folkways* (1959) as 'the Doctrine of Offsets – an artificial effect which will avert fascination', in the hope of offsetting the jealousies of both gods and men. At modern horse shows it is not unknown for owners to say 'break a leg' if they consider their entry likely to gain a prize. Vituperation

Sonia Halliday

Left **The immediate effect of a blast from the Evil Eye upon a victim involved not only misfortunes of every kind but the infliction of the worst diseases, often leading to death: the Evil Eye, a detail from a mosaic in the Antioch Museum** ***Above right*** **Fishermen often painted eyes on the prows of their boats to avert the dangers of the Evil Eye and to ensure a good catch: model of a Portuguese trawler, now in the Science Museum, London** ***Below right*** **Similarly, oracular eyes were fitted by Athene to the prow of Jason's ship, the** ***Argo*****, to help him in his search for the Golden Fleece**



Science Museum



Mansell Collection

R. Boardman

Ralph Kleinhempel

A self-styled Italian wizard attempted to bring occult influences to bear in support of his favourite football team, by putting the Evil Eye upon their opponents

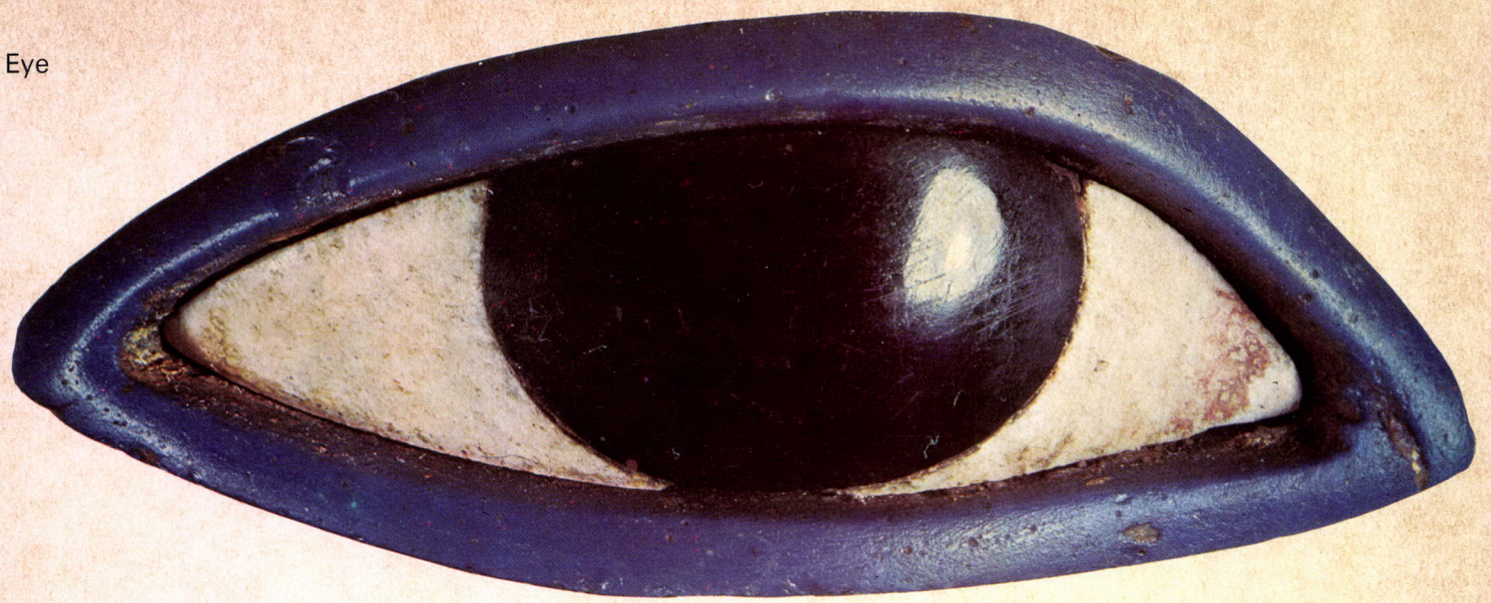
and ribaldry, which in other circumstances would never have been tolerated for a moment, were used in the past against national leaders in their hour of glory to deflect the Evil Eye of the jealous onlooker or tribal god. Hence it was customary for soldiers in the triumphal procession of some Roman general to recite derisive verses drawing attention to his personal shortcomings and physical defects, to the delight of the otherwise envious crowd.

A direct appeal for intervention of the gods as a form of protection against the Evil Eye was integral in certain religious rites; whereas the Greek and Roman would address himself to Nemesis, the Christian made his appeal to St Nicholas of Myra, patron saint of children, whose picture was painted upon the walls of churches, affording protection to all who looked upon it.

One of the most ancient remedies for those who had been overlooked known to man is a form of transference, by which the affliction is passed on to another, by some means. Among the southern Slavs, the victim of the Evil Eye would ceremonially wash himself in water in which a copper coin had been placed, and, after muttering an incantation, charitably present the money to a blind beggar – hoping thereby to transfer the affliction with the coin.

To meet a cross-eyed person is still regarded as unlucky in some places, particularly by fishermen and miners and others in dangerous trades. In the theatrical profession, which is notorious for its superstitions because of a different kind of insecurity, many actors maintain a tenacious objection to the presence of peacocks' feathers on the stage, the eyes in the tail being reminiscent of Juno's jealous eye. The peacock was sacred to Juno who, after the death of hundred-eyed Argus, had his eyes put on the bird's tail so that they could keep a perpetual watch over

Left **Many people have a superstitious horror of peacock feathers because the eyes in the tail remind them of the dreaded Evil Eye** ***Above*** **According to a Greek legend, after the death of the hundred-eyed Argus, the goddess Hera placed his eyes in the tail of the peacock to spy on her husband Jupiter**



Michael Holford

her husband Jupiter's amours. (In New York in 1965 the peacocks were removed from the lawns of the United Nations building, because they made some delegates uneasy.)

There is one positive use of crossed eyes, from American folklore. The most effectual rabbit's foot is said to come from a rabbit killed in a graveyard at midnight under a full moon by a cross-eyed (and sometimes red-headed) man.

Among famous men considered to possess the Evil Eye in the past were the Emperor Napoleon III of France, King Alphonso XIII of Spain and the poet Lord Byron. Popes Pius IX and Leo XIII were believed to be similarly afflicted, much to the alarm of their congregation. The Italian dictator, Benito Mussolini, is on record as having refused to travel in the same plane as two deputies who were reported to have the Evil Eye. Modern examples crop up frequently in the newspapers. In 1957 it was disclosed in the United States that an unscrupulous company had employed a well-known *iettatore*, the Italian phrase for the possessor of the Evil Eye, 'to keep dissatisfied workers on the job'. More recently, in 1966, a self-styled Italian wizard attempted to bring occult influences to bear in support of his favourite football team, by putting the Evil Eye upon their opponents, the famous team 'Internazionale'.

The progress of medicine has led to the discarding of many of the absurd beliefs of the past, and the reduction or elimination of many of the optical disorders once regarded as infallible signs of the Evil Eye.

Egyptian eye, probably from the inside of a mummy case: eyes were often depicted on the sides of Egyptian coffins to protect the dead from harm

Nevertheless, the old fears are not yet extinct, even in communities apparently dominated by scientific principles. Many school children believe in the Evil Eye and in Ireland the 'Eye of Balor' is still feared, inspired by the ancient legend of the giant Balor, King of the Fomorians, who possessed a single lethal eye.

Modern Views of the Evil Eye

The modern approach to the problems of belief in the Evil Eye is discussed in an interesting article 'Delusions of Witchcraft' by M. Risso and W. Böker, published in *The British Journal of Psychology* (114, 963–972) 1968. It appears that in Luciana in Spain, where the fear of fascination is extremely strong, 'the nursing mother can often be the victim of the Evil Eye which may charm the milk away from the breast. The cessation of lactation in an impoverished country where practically no substitute for mothers' milk can be made is a threatening event.'

The Evil Eye, it would appear from the study of the past and present evidence, is a phobia most prevalent in societies living at subsistence level, and among individuals afflicted with strong emotional disturbances. Its presence symbolizes the eternal anxieties produced by the never-ending contest between primitive man and his gods for the right to happiness. As Sumner said in *Folkways*: 'The evil eye is an affliction that befalls the prosperous and fortunate in their prosperity . . . It is the irritated demons who inflict disaster at the heart of good luck.'

Certain psychologists have interpreted the Evil Eye as representing 'aggressive impulses turned inwardly, because of a guilty need for self-punishment arising from prohibited sexual urges', or as E. S. Gifford has said in *The Evil Eye*, it is the result of neurotic guilt feelings since individuals in prosperity tend to project their expectation of failure into the eyes of those whom they consider most likely to be envious. In this sense we are all victims of the Evil Eye, since it represents the envious demon called fate who stands poised at the very moment of human triumph ready to hurl presumptuous man from the pinnacle of success into the abyss of despair.

ERIC MAPLE

FURTHER READING: For Egyptian eye symbolism, see R. T. Rundle Clark, *Myth and Symbol in Ancient Egypt* (Grove Press, 1960). For the eye goddess, see M. E. L. Mallowan, *Early Mesopotamia and Iran* (McGraw Hill, 1965) and O. G. S. Crawford, *The Eye Goddess* (Macmillan, 1958). For the Evil Eye, see T. Davidson, *Rowan Tree and Red Thread* (Clarke, Irwin, 1950); F. T. Elworthy, *The Evil Eye* (Julian Press, 1958); E. S. J. Gifford, *The Evil Eye* (Macmillan, 1958); W. G. Sumner, *Folkways* (Dover, 1959).

Eyeless in the Next World

The eye *(akshi)* is regarded as a receptive, neutral organ, except when intent is added to seeing. It is said to be the last organ to come into activity, since the child within the womb employs all its organs except the eyes, which it opens only after birth. On this analogy sculptors used to give the final touch to an image after the rest of the work was completed, in a ritual operation called *nayononmīlana* (*nayana-unmīlana*, 'eye-unclosing'), the chiselling of the eye image. It was preceded by a period of meditation and prayer, and followed by the rite of 'enlivening' the idol.

Similarly it is believed that on death the deceased are quite blind, and grope about eyeless in the next world. The eye is essentially the organ of the earthly body and can only be transferred to the dead by special ceremonies, one of which is the *diakshu-dana*, 'eye-bestowal', performed by a certain class of professional painters.

The deliberate beholding *(darśana)* of an auspicious person or thing brings blessing, since the sight of the beneficent object infuses the beholder with its own virtue. Hence the visit of devotees to their spiritual leaders, of subjects to their rulers, of pilgrims to shrines, to obtain a darśan or viewing.

Benjamin Walker *Hindu World*

EZEKIEL

LAST OF THE THREE major prophets, Ezekiel was a younger contemporary of Jeremiah. He was a priest by birth and his preaching combines prophetic and priestly elements. Scholarly opinion is divided regarding the biography of the prophet and the authorship of the book ascribed to him. Some hold that he was of Palestinian origin, receiving his call to be a prophet in 592 BC and beginning his ministry in Jerusalem. According to this view he left the city shortly before its destruction by Nebuchadnezzar. Perhaps he was deported to Babylon together with King Jehoiachin in 597 BC, and later continued his ministry among the Babylonian exiles. Others again hold that his whole ministry was exercised in Babylonia and that the whole of the book was written there. It is not quite certain, however, that the whole book is by one hand, and some scholars argue for dual authorship and later editorial revision of the book.

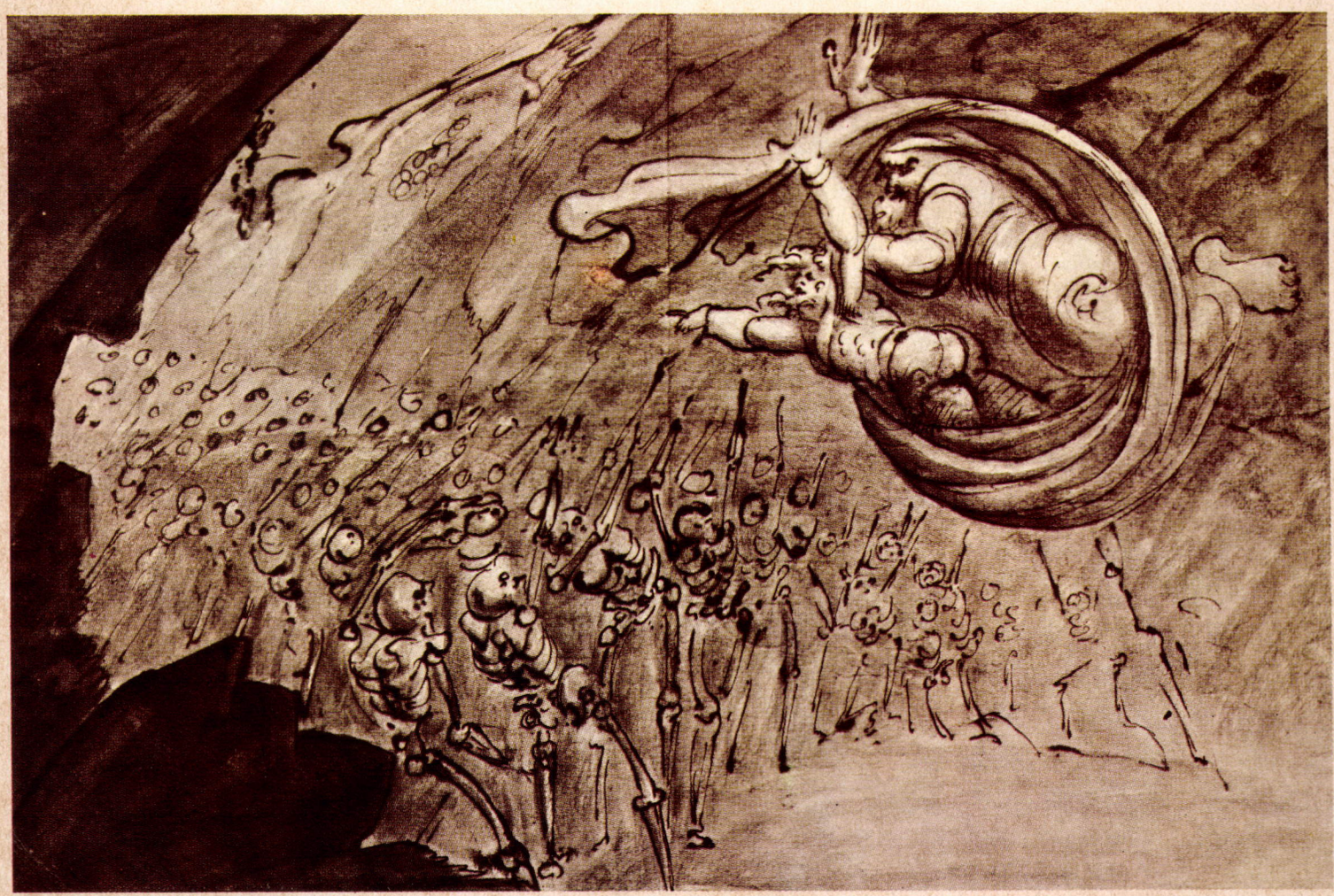
The book clearly divides into two main parts: chapters 1–24, predicting the imminent fall and destruction of Jerusalem, and chapters 25–48 prophesying ultimate reconciliation with God, the return of the exiles, and the restoration of Israel, Jerusalem and the Temple. This second half of the book subdivides into three sections: chapters 25–32, containing prophecies against several foreign nations (Aram, Moab, Edom and others); chapters 33–39, prophesying the redemption and restoration of the Jewish people; and chapters 40–48 describing in great detail Ezekiel's vision of the reconstructed Temple and the ideal rule of God to be established in the future. It is in the attention to cultic details and in his emphasis on holiness and on the majestic splendour of the future Temple that the 'priestly' element in Ezekiel's prophecy is particularly noticeable.

There is a very strong visionary element in Ezekiel's prophecy, and his prophetic activity was often accompanied by symbolic behaviour of an almost compulsive character. He exhibits to an even greater extent than the other biblical prophets the overpowering effect of the divine call on both the prophet's mind and his body. Some psychiatrists have thought to detect schizoid tendencies in Ezekiel: his teaching shows an extraordinary combination of universalism on the one hand and consciousness of the unique election of Israel on the other, as well as the tension between the corporate and individual responsibility. Whilst he is mainly concerned with the collective defection of Israel and profoundly aware of the corporate character of the religious community, he also emphasizes individual responsibility (18. 2–31). He insists that 'the son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son' – evidently in dispute of current misconceptions on the subject of collective guilt, which were probably part of a more general mood of despondency and despair that had seized the Jewish exiles in Babylonia. Whilst unremitting in his harsh denunciations of all forms of idolatry and iniquity, Ezekiel's message was one of hope, expressed most powerfully in his vision of the dry bones being clothed with flesh and skin and coming to life again (chapter 37) – a symbol of Israel's future regeneration.

The overwhelming splendour of the divine majesty and its throne of glory is described in the opening vision of the book (chapter 1). This vision formed the basis of later Jewish mysticism, the *Merkabah*, which taught the ecstatic ascent to heaven and the vision of the throne of glory (see CABALA), and also influenced subsequent angelology and apocalyptic writing.

The anthropomorphic elements in Ezekiel's vision of the throne of glory, as well as certain contradictions between his description of the future ritual in the Temple and the Law of Moses – that is between Ezekiel's priestly law and that contained in Leviticus – gave the book a questionable character. The ancient rabbis forbade the reading and study of chapter 1 in public, and some rabbis in the 2nd century even opposed the canonization of the book. Its authority was already too firmly established, however, and it remained part of Old Testament scripture.

R. J. ZWI WERBLOWSKY



***Valley of Dry Bones*, a drawing by William Blake; Ezekiel's vision of the dry bones coming to life is a symbol of Israel's future regeneration**

Courtesy of the Fogg Art Museum, Harvard University

Fable

A short story with a moral purpose in which animals talk and act like human beings: a development of the animal tale, it is one of the earliest forms of folktale and is thought to have originated among the Semites and spread west to Greece and east to India: the most famous examples, dating from 600 BC, are those by the Ionian slave Aesop.

FACELESS GODDESSES

FIGURINES OF WOMEN, characterized by emphasis upon the sexual or maternal features of the body and the complete absence of any facial features have been discovered on many Paleolithic sites extending over a wide area from France and Italy to South Russia and Siberia. They are known technically as 'Venus-figures'. Sometimes the head is merely a knob; on the so-called 'Venus of Willendorf', in Austria, the whole head appears to be covered with horizontal layers of thick curls. Most notable among these Venus-figures is the 'Venus of Laussel', in the Dordogne, France, which is sculptured in relief on a slab. This figure has reasonably been interpreted as a Paleolithic prototype of the mother goddess, so widely worshipped later in the Ancient World.

Among the many problems connected with these Venus-figures is the absence of facial features. That this characteristic was deliberately intended by their makers, and not due to artistic ability, is certain from the fact that the bodily features are skilfully represented. The reason for this strange differentiation in treatment of face and body can only be guessed at; the most likely explanations would seem to be that either there was some reluctance, probably inspired by magical considerations, to depict the face, or attention was concentrated exclusively upon the sexual or maternal significance of the female as the source of new life.

Many millennia after the making of these faceless Paleolithic figurines, statues were made of a faceless goddess in the Greek city of Cyrene, in Libya. One of the most striking examples was unearthed by the Manchester University Cyrenaican Expedition during its excavations there in 1955–57. The statue has the form of the upper portion of a female body, in classical costume, holding in the left hand an alabastron or small vase. But, instead of a woman's neck and face, a cylindrical column rises from the shoulders, on top of which, at the appropriate level, the waved hair of a woman is sculptured; this, in turn, is surmounted by a *kalathos* or *modius*, a symbol of fertility worn by the Graeco-Egyptian underworld god Serapis, and also by Hecate and Cybele, goddesses who had similar connections. The

C. M. Dixon: National Museum of Valletta

Venus-figure from Malta, thought to represent a fertility or mother goddess because of the emphasis on sexual features

statue originally stood on a sarcophagus, from which the figure must have appeared as though it were emerging.

No inscriptions reveal the identity of the figure or its curious mounting upon tombs. There is, however, good reason for believing that it represents Persephone, the goddess of the underworld. This is strengthened by the existence of temples of Persephone and Hades or Pluto at Cyrene. If the identification be sound, then the half-length statues and their mounting could be well explained in terms of the myth of Persephone.

According to this myth, Persephone, the daughter of the corn goddess Demeter, was carried off by Pluto to Hades, his subterranean realm. The sorrowing mother sought for her lost daughter, neglecting her duties as the corn goddess. Zeus finally had to intervene; he arranged that Persephone should spend part of the year above the ground with Demeter and the remainder with Pluto in Hades (see DEMETER).

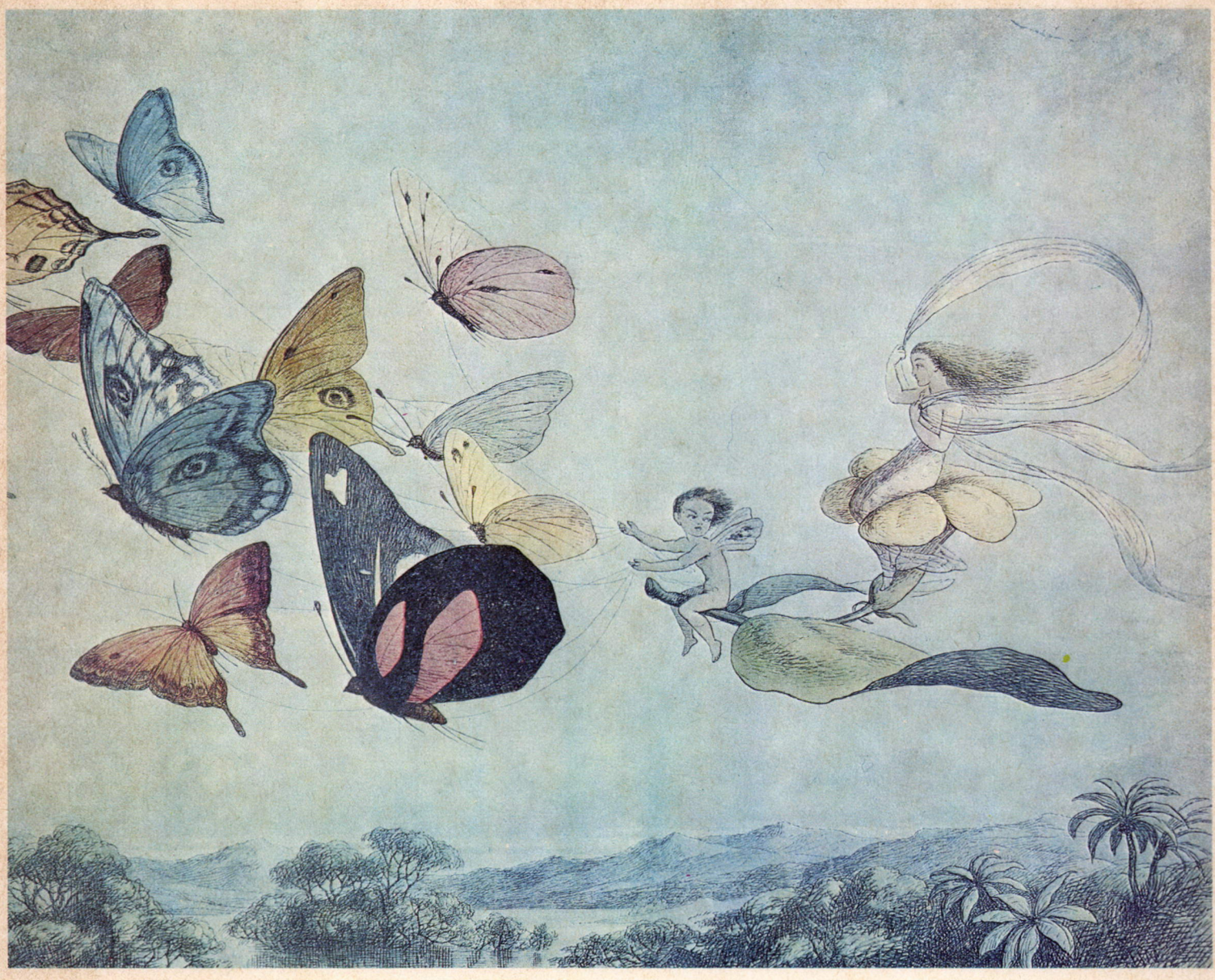
This annual ascent *(anodos)* of Persephone from the realm of the dead symbolized the resurrection of vegetation in spring – Persephone was the corn maiden – and gave hope for life after death. The Cyrene statues thus probably represent the anodos of Persephone as signifying the assurance of resurrection to a new life for the dead, from whose tombs the goddess appears to emerge.

This explanation, however, still leaves unaccounted for the faceless image of the goddess. A clue to the answer here is probably given by the cylindrical column that replaces the face and neck of the statue. It looks almost as though the body and hair have been attached to a stone column or pillar. Now, since there is evidence of a native Libyan cult of stone pillars connected with a fertility goddess, it would seem likely that with the establishment of Greek culture in Cyrene this native Libyan goddess, with her underworld attributes, was identified with the Greek Persephone, who had similar connections with fertility, the underworld and the dead.

The idea of an 'unknown god' finds its classic expression in the speech which the Apostle Paul is recorded to have made on the Areopagus hill at Athens (Acts, 17. 22–31). Paul, having been invited by certain Epicurean and Stoic philosophers to explain his new religion, opened his discourse by remarking: 'Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, "To an Unknown God". What therefore you worship as unknown, this I proclaim to you.' Paul then proceeded to introduce Christianity to his Athenian audience.

Paul's reference to this altar and its inscription has long aroused curiosity and much learned discussion. There is no other evidence that there existed at Athens such a dedication to 'an unknown god' (*agnosto theo*): but there are references by ancient Greek writers to altars to 'unknown gods'. Thus Pausanias (2nd century AD) records that on the road between Athens and Phalerum there were 'altars of gods named as unknown', and that near the great altar of Zeus at Olympia there was 'an altar to unknown gods'.

This evidence, although it does not actually confirm Paul's statement about the altar to an 'unknown god' does show that altars were dedicated to collective groups of 'unknown gods'. Who these deities were is a matter for speculation; but it seems likely that in Greece the reference was to foreign gods whom it was thought wise to propitiate – or such dedications could represent a kind of comprehensive religious insurance policy, based on the principle that it was dangerous to neglect any deity.



John Webb

FAIRIES

They are tricksy and unpredictable at best and at the worst, baleful and terrifying. Fairies of many shapes and sizes are believed to have existed alongside man since ancient times; sometimes to his benefit but often to his cost

BELIEF IN FAIRIES has been explored by many people, and frequently explained, but remains one of the most mysterious and bewildering subjects that the folklorist can investigate. One reason for the mystery is the widely held belief among believers that it is unlucky to speak of fairies. Besides this, the fairies themselves are so various and the theories about their origin so diverse that it is often difficult to paint a consistent picture of them.

The word itself is perhaps a very unfortunate one. The original word was 'fay', now so archaic as to seem hopelessly affected. It is believed to derive from the Latin 'fata', the individual fates of men, who were personified as supernatural women visiting the cradles of newly-born children. The word was used both as a noun and as an adjective, for 'fay' meant enchanted or bewitched, and 'fay-erie' (faerie) was used for both a state of enchantment and for an enchanted realm. The state became confused with the person, and 'fays' became 'fairies'. Even so, the believers in fairies did not think it wise to use the name, and the more complimentary the term could be made the better the fairies would be pleased. The principle was the same as that by which the Greeks called the Furies 'the Kindly Ones.'

The fairies of English tradition were thought to have their own realm with king and queen and royal courts: 'The Fairy Queen Takes an Airy Drive', from a series of water colours by Richard Doyle

Anyone who wants to study the characteristics of fairies all over the world cannot begin better than by reading a little book, which, though a century old is still extremely valuable, *The Fairy Mythology* by Thomas Keightley. The subject is a wide one; this article is confined to the fairies of the British Isles, including not only those of the Arthurian legends and medieval romances, and many other types of fairies, but also pixies, hobs, goblins, gnomes, mermaids, hags, bogeys and elementals.

Most fairies have powers of a kind, and can at least bring good or ill luck, strike mortals with paralysis, slay cattle and feed on the goodness of grain and milk

Fairies vary in powers, size, character, appearance, habits and the origins ascribed to them. When it comes to the question of origins, there are two different lines to follow. In the first place there are the opinions of those who have actually believed in fairies, either in the past or the present – and these are by no means unanimous – and in the second there are those of the students of folklore, who have advanced a number of different theories.

Aristocrats and Commoners

Fairies are said to range from the great and potent ones of more than mortal size to the very small creatures who are occasionally captured, and either make their escape or pine and die in captivity. Most fairies have powers of a kind, and can at least bring good or ill luck, strike mortals with paralysis, slay cattle and feed on the goodness of grain and milk. Some of them can do good or ill, some are wholly wicked; even the best of them need to be treated with respect. Many a helpful brownie has turned into a malicious boggart because some fool has played a practical joke on him.

There are first the heroic or romance fairies of the Arthurian legends and medieval romances. The great example of these is the Dana o'Shee of Ireland. They are the aristocracy of fairyland, who ride and fight and hunt, and live in a beautiful land exempt from death or change, the Land of the Ever Young. These heroic fairies are associated with many tales of the Fairy Ride (or Rade) in which a procession of these lordly creatures would be seen riding in a gallant troop, headed by their king and queen. In the English tradition these fairies are generally held to be a smaller race, sometimes tiny. They have their own realm with its royal courts, they enjoy music and dancing, and wear jewelled, glittering clothes; in some parts of England they are so tiny that the whole royal dais can be caught under a man's hat.

The common people of fairyland live either in small family groups or as solitaries and some of them live in villages under the fairy knolls. There are many little fairies who ask for help in mending tiny shovels or three-legged stools, and who pay their helpers with small gifts of food, and with good luck. An example of the solitary fairy is the leprechaun, the fairy shoemaker, whose hoards of gold are much coveted by mortals. These fairies are generally small, though varying from the size of a three-year-old child to a height of a few inches.

Forgotten Gods and Guardians

In a different category are the nature fairies and forgotten gods, spirits of streams, springs and lakes, and mermaids; spirits of individual trees or of woods, guardians of animals and plants and growing crops. These are rarer in Britain than in some other countries, but examples can be found even in English tradition, though they are more common in the Celtic parts of Britain.

Akin to these, though not identical with them, are the tutelary fairies, often guardians of one particular family, like that who gave the fairy flag to the MacLeods of Skye, or the one who watches over the Grants. Others are homely domestic spirits, brownies, lobs, cellar ghosts, down to Awd Goggie who guards the gooseberry bushes. The most tragic of these tutelary fairies are the Irish or Highland banshees, each attached to a family or clan. Banshee means 'fairy woman', but the general type has come to be applied to a special type of spirit possibly an ancestral ghost, who is to be heard weeping before the death of any member of her special family. Lady Wilde, in her *Ancient Legends of Ireland* (1887), gives a vivid and poetic description of the banshee. In the Highlands of Scotland she is often called 'The Washer by the Ford' because she is generally seen washing the bloodstained garments of those about to die.

Brownies and other hobs are attached either to families or to places, but if they are offended they will move to another farm. Sometimes they follow the families to which they are attached. They have even been known to emigrate to Canada.

The fifth group consists of the bogey beasts and goblins. These are often closely linked to the homelier of the tutelary fairies. A boggart can be a brownie gone to the bad. John Rhys in *Celtic Folklore* has a rather touching story of a brownie who was driven from one farm to another, always leaving when practical jokes were played on him, until he came to a farm where there was a manservant called Moses, with whom he struck up a great friendship. He was perfectly happy and very useful until Moses went to fight for Henry VII, and was killed at Bosworth Field. Then the poor brownie went completely to the bad, and became so troublesome that he was at length caught by an awl thrust through his long, sharp nose, and kept pinned to the spot while an exorcism was read over him. Then the awl was drawn out, and a magical wind bore him away to the Red Sea.

Most of the boggarts are mischievous rather than dangerous, and Will o' the Wisps and various forms of bogey beasts are much the same. They delight in misleading travellers and playing practical jokes. A typical story is told of the bogey beasts known as the Hedley Kow. He took the form of a pot of gold, and was dragged along by a delighted old woman; then he changed in quick succession into a bar of silver, a piece of iron and a big round stone; then finally he shot up over four long legs, and leapt away like a lean colt, swishing his long tail in delight. But the old woman had the best of it after all, for she was equally delighted by every change for the worse, and finally uplifted with joy at having met the bogey beast in person, and made so bold with him.

The Hedley Kow is harmless enough, though mischievous, but some of the creatures of this class were dreaded as really evil and dangerous. The Border Redcaps are an example. They inhabited tower houses along the Border where violent deeds had been done, and their red caps were dyed in the blood of the travellers they had murdered. The Highland glaistigs appeared like beautiful women, but they were vampires who sucked the blood of any human partners who would dance with them. Shellycoat, a Scottish water spirit, dressed in seaweed hung with clattering shells, sometimes played Will o' the Wisp tricks

Previous page **Oberon and Titania, the King and Queen of the Fairies in Shakespeare's *A Midsummer Night's Dream*, are reconciled after a quarrel over a little Indian boy changeling. At the same time Oberon reunites two mortal lovers who had fallen out, by instilling a magic love potion into their eyes while they are asleep. Painting by Joseph Noel Paton in the National Gallery of Scotland**

Left **'A Fairy Tree-Feller' by Richard Dadd, in the Tate Gallery; tree-felling was one of the many ways in which fairies were thought to assist mortals**

John Webb

on travellers, but had been known to toss a benighted man up and down like a ball until he killed him. Water kelpies, like bogey beasts, often took the form of a horse, but their desire was always to carry their victims into the water and devour them.

The last group of fairy creatures consists of supernatural hags, giants and monsters. Giants are always creatures of the past; the evidence for them is the great works they have left behind, but even the most credulous believer never expected to see a giant. The same is true of dragons, though not of all monsters. The supernatural hags, Cailleach Beurh (the blue hag) or Cally Berry, as she is called in Ulster, Black Annis of the Midlands and a few more of the same kind are not believed in now, but they were once believed to be alive and dangerous.

Fairy Ethics

The fairies have a morality of their own that does not correspond in all ways with that of respectable humanity. They are great lovers of cleanliness and order, and expect this to be respected by the humans whom they visit. As a rule they have few scruples about taking any mortal goods, milk, meal or cattle, which they require, but they punish severely any mortal who steals from them. They hate miserliness above all things, and love a free, open, cheerful character. Perhaps because of their interest in fertility, they are rather free and wanton in their own conduct, and are friendly towards lovers. Politeness is very important in all dealings with them, though there are some that must not be thanked. They are passionate lovers of privacy, and punish spies and eavesdroppers. At the same time they are grateful for hospitality and kindness, and often repay it disproportionately. In fairytales, as distinct from these fairy legends, fairies are fond of disguising themselves in order to test the kindness of mortals, and reward a cheerfully shared dinner with magical gifts of great value; this is a widespread fairy trait.

Of all the fairy pilfering habits the most distressing to mortals is that of stealing babies out of their cradles and leaving changelings in their place. This belief has probably caused more cruelty and unhappiness than any other piece of fairylore, for the usual means of getting rid of a changeling is to ill-treat it, though very occasionally the mother is told to take special care of it, so as to win the gratitude of the fairy mother. (See CHANGELING.)

Children are not the only people stolen by the fairies. Nursing mothers were believed to be in special danger until they were churched, and they were coveted by the fairies to serve as foster mothers for the fairy babies who did not thrive. Young men with special skills were sometimes decoyed away, and young girls, particularly those with golden hair, were carried off as brides.

The Fairy Midwife story, one of the commonest and most widespread, may have some connection with this, for in one story at least the midwife recognizes in the young mother a mortal girl who has disappeared. In the most usual version of the story the midwife is called out at night by an odd-looking old fellow, and taken to a neat cottage where a young woman is in labour. She duly delivers the child, and is given a box of ointment with which to anoint its eyes. Accidentally or on purpose she touches one of her own eyes with the ointment, and at once the whole scene is changed. The cottage becomes a cave, the young woman a lady of great beauty, the children round the bed are seen as hairy imps, and the old father is even uglier than before. The midwife manages to keep her surprise to herself and gets away safely, but some time later she sees the old man pilfering in the market, and accosts him. He asks which eye she sees him with, and when she points to it, immediately blinds it.

Equally common is the story of the brownie, lob or pixie working for a farmer or in a house, and being left a gift of a suit of clothes. Various reasons are given for this, but the event is invariable. Another common fairy habit is to visit houses at night, to bath their babies in the water left for them. The room must be left tidy, the hearth swept, the fire made up and fresh water left in a pail by the fireside. The maid who attends to this will find sixpence in her shoe, which will be left after every visit as long as she keeps it secret; for fairy gifts must not be talked of. A lazy maid who neglects her duty is punished with cramps or lameness.

Fairy methods of flight and levitation are very like those practised by witches. A ragwort stem or twig is used by a small fairy instead of a witch's broomstick. Some form of incantation is used; the antiquary John Aubrey (1626–1697) gives the operative words as 'Horse and Hattock!' Sometimes the power of flight is given by a blue cap. The same story is told about both fairies and witches, in which a mortal joins the charmed flight and visits the cellar of a distant castle or palace, where he drinks so heartily that he is insensible when the time comes to return. He is found in the cellar next day, can give no account of himself, and is just about to be hanged for his offence, when he is rescued by one of his late companions. This story is told in England, Scotland and Ireland.

Rays of Coloured Light

The fairies vary even more in their appearance than they do in their other characteristics. The astral fairies seen by some of the modern Irish seers are described as of about seven or eight feet in height, radiant and beautiful, with rays of coloured light streaming from them. On the other hand some fairies of the Isle of Man described by Walter Gill in *A Third Manx Scrapbook*, as seen by a friend at the beginning of this century, were little men about 18 inches high, greyish in colour, like a fungus, their bodies rather swollen in front. Their eyes and heads were clearly distinguishable, and their heads moved as they danced. The Welsh Tylwyth Teg are small but beautiful; they generally wear white, though some Welsh fairies wear striped, many-coloured clothes. Green is the most usual colour for fairies to wear, both in England and Scotland. Geoffrey Hodson, a clairvoyant who claimed to be able to see fairies, described in his book, *Fairies at Work and at Play*, a group of fairies about six inches high, with oval fluttering wings, dancing in a ring, and wearing floating draperies of pale blue. This is an unusual colour for fairies. A fairy whose appearance in Perthshire is recorded in the archives of the School of Scottish Studies is described as 'a wee green man, with peakit boots, with a cap like an old gramophone horn on his head.' His face was dark and furrowed. The kings and knights of the Trooping Fairies are generally as beautiful as their ladies, but the men in the second grade of fairies are often wizened, hairy and stunted, though their women are beautiful. Pixies have turned-up, snub noses, red hair and squint eyes. They

Left Fairies, like witches, were supposed to be able to fly; but instead of broomsticks, they used ragwort stems or twigs and the smaller creatures rode on the backs of butterflies and moths: 'An Evening Ride', from Richard Doyle's series of pictures of Fairyland *Right* Flower fairies were considered to be the most exquisite and dainty: according to one belief, fairies were the souls of the dead who had died before their appointed time *Below right* The Chinese fairy Ma-Kuh lived in the 2nd century AD. She was a beneficent sorceress who reclaimed a large area of land from the sea and converted it into a mulberry orchard

Michael Holford

generally wear green, but are occasionally naked. The tiny flower fairies are exquisite and dainty. There are any number of hideous fairy creatures, like the spriggans of Cornwall, who can be large or small at will, but are grotesque at any size. Brownies are grotesque, hairy and ragged, and were supposed to have no noses, only nostrils, while the boggarts had long, sharp noses.

Beauty and Shapeless Horror

The fairies of the British Isles have many characteristics in common, yet there is a different flavour about them in every region. The gentlest are the fairies of central England. They are often small in size, and though tricksy are not often dangerous. Their insistence on order and cleanliness, their habit of visiting houses, their influence over crops, all suggest that they were once agricultural spirits. If so, their function is gone. The fairies known to Shakespeare and Drayton, and recorded by Aubrey disappeared over a century ago. Only occasional single fairies have been recorded within the last few years.

In the Fen Country, along the east coast of England, the traditions are grimmer. The Yarthkins of the Lincolnshire Fens were small, ugly, malicious creatures, always ready to do evil. They have gone with the draining of the Fens, and no one can regret them. As we move north the picture becomes darker. Though there are still tales of little, merry fairies, there are also many boggarts and many bogey beasts, and on the Border we have the murderous Redcaps. The picture is again a little different in Wales, where there is a preponderance of female fairies, and the special feature of Welsh fairy lore is the Fairy Wife. There is a Welsh King of the Fairies, and many stories of the miraculous passage of time in fairyland. In the Lowlands of Scotland there are traditions of the Fairy Rade and the fairies of the Border ballads, but on the whole the creatures are more prosaic than in Ireland. In the Highlands the Celtic imagination has again full play, but the duality of the fairy nature is strongly stressed; there are the good and bad amongst them. Strains of great beauty are heard from the fairy hills, but there are traditions of monstrous creatures, blood-suckers and water kelpies and shapeless horrors.

The fairies assume their most beautiful

Ian Pleeth

Belief in fairies has largely disappeared, but the concept can still capture the imagination of children, as in the old fairy tales or in the musical shows called 'pantomimes' staged in Britain every year at Christmas

form in Ireland. We hear much of their music, and of the beauty of their women and the stateliness of their men. There are small, grotesque, comical fairies, and even the most beautiful of the Irish fairies are dangerous; a man goes with them at his peril, and many of them that appear beautiful are the evil host of the dead. It is impossible in a short time to do justice to the diversities of these various creatures, and yet a strong resemblance unites them.

The early heroic legends of Ireland and the Highlands have been so well preserved in oral tradition that the fairy beliefs have retained a remarkable continuity; they have been more varied and fluctuating in England with its great admixture of races. In all countries the fairy beliefs are ancient, and probably stem back to primitive gods and religions. As it has already been said, *fata* is the accepted derivation of the word 'fay', and the sophisticated fairies who were guests at Sleeping Beauty's christening are remote descendants of the Fates who appeared at Meleager's cradle and of the Norns, who were the female fates of Nordic mythology. They were older than the gods, and more potent. In Greece, Italy and the Romance countries, the nymphs and *genii loci* – spirits of the place – became fairies. In Ireland the Dana o'Shee are generally accepted as the personifications of the lost gods of the land.

Fairy Weddings

In England the earliest mention of the fairies is the Anglo-Saxon charms against elf-shot, which was the infliction of disease by elf arrows; it is possible even that in the 9th century Utrecht Psalter we have the first picture of fairies with wings, in what appears to be the representation of an elf-shot man; a suggestion made by Brian Branston in *The Lost Gods of England* (1958). After the Norman Conquest less is heard of the elves, but the 12th and 13th century chroniclers have a variety of fairy anecdotes to record. Walter Map (born c 1140) wrote a fascinating book called *De Nugis Curialium* (Courtiers' Trifles). He told an early version of the Fairy Wife tale, already mentioned. It comes from the Welsh Border, and is the legend of a real historical character, Wild Edric, who for some time resisted the Norman Conquest; he fell in love with a fairy and snatched her away from a fairy dance in a house in the

The more uncompromising puritans held the opinion that the fairies were outright devils

Forest of Clun, near the Border. She consented to be his wife on condition that he never reproached her with her origin. They were happily married for many years and when Edric had made submission to William, he took her to Court, where her beauty was much admired. At last, however, in an impatient moment, he asked if she had been with her sisters, and at once she vanished. The fairy house in the forest was not to be found, and he sought her in vain until he died. He was long said to ride, with his lady beside him and his train following, over the Welsh Border country. The last recorded appearance was in the 19th century when they were seen by a girl and her father; the girl, though illiterate, correctly described their Saxon costume with the cross-gartered leggings.

An earlier ride described by Walter Map is that of King Herla, who ruled over Ancient Britain. One day, King Herla was visited by the King of the Fairies, a small grotesque creature riding upon a goat. He said that he was the lord of many realms, and he offered to attend King Herla's wedding, bringing some of his people with him, if King Herla would return the compliment a year later, and honour his wedding with his presence. King Herla promised to do this though he had no wedding in mind at that time. It happened that a match was soon arranged, however, and on the wedding day the Fairy King arrived, attended by many servants, as grotesque as himself, but all with courtly manners and loaded with gifts, food and drink, and many costly presents. They undertook the service of the banquet, and by their readiness, alacrity and good cheer they won the favour of all the guests. At cockcrow they departed, but before he went the King reminded Herla of his promise.

Accordingly, in a year's time King Herla set out, accompanied by his knights and carrying many rich gifts with him. He was royally received, and three days and nights were passed in feasting and merriment. Then King Herla wished to return to his young wife and his people. The Fairy King gave him many gifts, and last of all a little greyhound to sit on the King's saddle before him, and he charged them all not to dismount until the dog leapt down.

The King and his knights rode towards home, but everything was changed, and he could not find his palace. He asked the way of a peasant passing by, but he could hardly make himself understood, nor understand what the man said, for 300 years had passed since he entered fairyland, and in the meantime the Saxons had conquered Britain. When they understood this, some of Herla's knights leapt to the ground, and at once the weight of their years came upon them, and they crumbled into dust. Then King Herla remembered the warning of the Fairy King, and he called to his knights to ride through the centuries, waiting for the dog to leap down; it is said that he will never do this until the Day of Judgement. The belief in the supernatural passage of time in fairyland has persisted.

Dining on Roast Frog

Another source of fairy legends is Gervase of Tilbury, author of *Otia Imperialia*, who flourished about 1210. His stories come from several parts of Europe, but he tells of our earliest tiny fairies, called Portunes in England and Neptunes in France. They were only a few inches high, with faces like wrinkled old men, and came into human houses at night, where they roasted frogs in front of the fires left burning for them. Gervase gives us the first Fairy Midwife story, complete with the fairy ointment and the blinding of the seeing eye. He tells us too of the English Grant, a bogey beast who changes his shape like the Hedley Kow.

Some of the medieval chroniclers give interesting and curiously convincing fairy legends. The fairy changeling, Malekin, is from Ralph of Coggeshall, and he tells us too about Nicholas Pipe, the Merman, and the strange story of the Green Children. Giraldus Cambrensis gives us the story of Elidor and the Golden Ball, one of the best known of the early fairy legends. From William of Newburgh we have a story of a fairy mound and the theft of the fairies' drinking-cup, something like the legend of the Luck of Edenhall.

These fairy references of the early chroniclers are not frequent, but they cover a surprising number of fairy types and legends. There is not such a variety in the medieval romances. Except for giants, dwarfs and unexplained enchantments, we chiefly hear of the fairy women, with their power of enchantment. Some of these are treated as fairies, some as mortals with magical powers. In Malory, Morgan le Fay is a mortal, but she derives from a fairy, Fata Morgana. On the other hand, Nimue, the Lady of the Lake, seems to be thought of as a fairy, though the French author of *Lancelot du Lac* gives a determinedly matter-of-fact account of her: 'Now the story saith that the Damosel that carried Lancelot into the lake was a fay. In those days all maidens that knew enchantments and charms were called fays, and there were many of them at this time, and more in Great Britain than in other lands'.

According to this author the appearance of the lake was made by magic, but a German version of the same story has no doubt that Nimue was a fairy, and writes a highly picturesque account of her fairyland, protected by a magic wall through which none could enter, with flowers blooming all the year as if at the height of May; a land in which none could grow old or perish, even after a century had passed.

With Chaucer begins the refrain of the passing of the fairies, which has been echoed ever since. Two centuries after Chaucer's reference to the disappearance of the elves, this thought is echoed in the words of another poet:

> But now alas they all are dead
> Or gone beyond the seas.

In the 19th century Hugh Miller tells the same tale, 'The People of Peace shall never more be seen in Scotland'. Yet in spite of this, rumours of fairies continued to run through the land, and even today there are still people who claim to see them.

Fallen Angels or Ghosts?

What is the explanation of this strange, evanescent and yet recurrent body of belief? Very various explanations have been given, and no single one seems to cover the whole ground. Most medieval churchmen accepted St Augustine's suggestion that the supernatural beings of the heathen were not senseless idols but fallen angels trying to usurp the place of God. The more uncompromising puritans held the opinion that the fairies were outright devils, but a more charitable belief, still held in Ireland, is that the fairies were indeed fallen angels, but those deluded by Satan and not wholly in his councils. They were ejected from heaven with the rest, but were not wicked enough for the depths of hell. As they were falling, the Son held up his hand, and they stopped short in flight,

Deliverer of Dreams

O, then, I see Queen Mab hath been with you.
She is the fairies' midwife; and she comes
In shape no bigger than an agate-stone
On the fore-finger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep:
Her waggon-spokes made of long spinners' legs;
The cover, of the wings of grasshoppers;
The traces, of the smallest spider's web;
The collars, of the moonshine's watery beams;
Her whip, of cricket's bone; the lash, of film;
Her waggoner small gray-coated gnat,
Not half so big as a round little worm
Prickt from the lazy finger of a maid;
Her chariot is an empty hazel-nut,
Made by the joiner squirrel or old grub,
Time out o' mind the fairies' coachmakers.
And in this state she gallops night by night
Through lovers' brains, and then they dream of love;
O'er courtiers' knees, that dream on court'sies straight;
O'er lawyers' fingers, who straight dream on fees;
O'er ladies' lips, who straight on kisses dream, –
Which oft the angry Mab with blisters plagues,
Because their breaths with sweetmeats tainted are . . .
Sometimes she driveth o'er a soldier's neck,
And then dreams he of cutting foreign throats,
Of breaches, ambuscadoes, Spanish blades,
Of healths five-fathoms deep; and then anon
Drums in his ear, at which he starts, and wakes;
And, being thus frighted, swears a prayer or two,
And sleeps again. This is that very Mab
That plats the manes of horses in the night;
And bakes the elf-locks in foul sluttish hairs,
Which once untangled, much misfortune bodes:
This is the hag, when maids lie on their backs,
That presses them, and learns them first to bear,
Making them women of good carriage:
This is she –

William Shakespeare
Romeo and Juliet (Act I, Scene 4).

the most wicked, the *Lucifugi*, fell into the mines and caverns below the earth, and became gnomes, kobolds, and other light-hating creatures. Some fell into the sea and became mermaids and water spirits, others into woods or flowery places, others near men's habitations, who became brownies and hobs, whose duty it was to work for man without reward.

Another equally common belief was that the fairies were the dead who had died before their appointed time, or those that were too good for hell and not good enough for heaven. In Cornwall they say that the fairies are the ghosts of the old Druids, though their stock is recruited from time to time by kidnapped mortals. A less common theory is that the fairies fill an intermediate space between man and angels, 'spiritual animals', as one writer describes them. The 16th and 17th century magicians, who had many recipes for raising fairies and putting them to use, seem sometimes to have regarded them as elementals; that is, creatures made out of one of the four elements only, sylphs from air, undines from water, gnomes from earth, and salamanders from fire. Modern believers in fairies often regard them as nature spirits, whose special function it is to fertilize plants and look after flowers. They are presumably created specially for that purpose.

The theories of the students of fairy lore, who study the subject more objectively, are equally diverse. In the 19th century, a theory was put foward by David MacRitchie that the fairies were a conquered, pre-Celtic race; the primitive men who inhabited these islands, small, forced into hiding in caves and mounds, and therefore nocturnal in their habits. They knew the ancient traditions of the land, and were considered masters of its magic. They would be thought also to be on intimate terms with the local gods, and therefore formidable. They might occasionally make shy advances to their conquerors, and do odd jobs about the farms in return for food. They would be expert pickers and stealers, and might occasionally make raids on the new settlers to carry off cattle or brides. Some of the more matter-of-fact stories fit very well into this pattern; The Woman of Sanntraigh, for example, in Campbell's *Popular Tales of the Western Highlands* (1860), seems as if no other explanation would fit so neatly. There are, however, many elements of the fairy legends which are not covered by this theory. A variation on it is Dr Margaret Murray's suggestion that the fairies were the devils of the witches' sabbaths. They would be drawn from wandering bands of gypsies, or even from primitive peoples, forced into hiding generations ago.

Perhaps the best case of all is made out by those who think that the fairy beliefs originated in a cult of the dead. This view is ably presented by Lewis Spence in *British Fairy Origins* (1946). There is no doubt that there are many traditional connections between the fairies and the dead. In many of the Irish stories given by Lady Wilde the fairy host is explicitly stated to be the 'host of the dead'. The fairy man who advised Bessie Dunlop, one of the Scottish witches, was alleged to be a man killed at the Battle of Pinkie, in 1547, some 30 years previously. That striking story, 'The Fairy Dwelling on Selena Moor', in Bottrell's *Traditions and Hearthside Stories of West Cornwall* (1870), gives a detailed description of the fairies who are also the pagan dead. Many of the brownies and hobs are expressly described as ghosts. The Cauld Lad of Hilton is one, and in Ireland the Phooka of Kildare, though it took the form of an ass, was the ghost of an idle scullery boy, forced to work in the house, until he was considered worthy of reward. He was laid, like other brownies by a gift of clothing. The minute size of the tiniest of the fairies can be plausibly accounted for by the primitive notion of a man's soul being a tiny creature, in human or insect form, which comes out of his mouth when he is asleep and whose wanderings account for human dreams.

There are other factors, which, though not accounting for the whole body of fairy beliefs, seem to have had their share in building them. Previous reference has been made to the lost gods as ancestors of the fairies, and as far as one can say that anything is a certainty in this perplexing subject, it may be taken as certain that a few of the fairies are descendants of the gods. Spirits of trees and woods seem to be true nature spirits and not the ghosts of people sacrificed in the groves in the time of primitive nature worship. The habit of personification is natural to man, and it would after all be strange if trees, streams, mountains and rocks should be left empty of personality in men's imaginations until a dead man could be found to haunt them. Animism is a primitive habit that dies hard. Certainly the foundation sacrifice beneath the hearth may become a ghost that in time grows into a tutelary spirit, but to what was the sacrifice made? Besides these, psychic phenomena, poltergeist activities and so on, whatever their cause, had an obvious part in building up fairy beliefs.

A further element, still to be explored, is the symbolism of the unconscious, which everywhere produces metaphors inexplicably satisfying to the souls of men. Jung's penetrating exposition of this theme has yet to be fully examined by folklorists. He has already investigated fairy tales, but fairy beliefs may prove to be equally relevant. All these form a complexity of beliefs and theories which merit further investigation.

K. M. BRIGGS

Elves feasting and frolicking among the fuchsias, a water colour by Richard Doyle; elves were originally the fairy people of Teutonic mythology who possessed magical powers to help or harm mankind

John Webb

FURTHER READING: K. M. Briggs, *The Anatomy of Puck* (Hillary, 1959), *The Fairies in English Tradition and Literature* (Univ. of Chicago Press, 1967); Robert Hunt, *Popular Romances of the West* (Blom, 1968 reprint); Thomas Keightley, *The Fairy Mythology* (Bohn's Antiquarian Library Series, AMS Press, 1968).

Fairy Rings
Circles of grass of different colour or texture from that of the rest of the field, where fairies are traditionally supposed to hold their dances: anyone running nine times round a fairy ring during a full moon was thought to be able to hear them talking and laughing, but it was dangerous to sit in the ring on May Eve or All Hallows' Eve as the fairies might spirit the offender away.

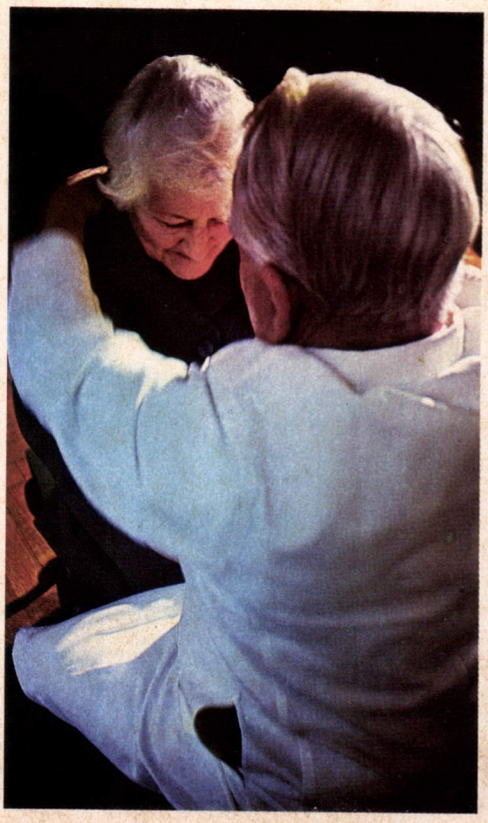
Faith
In theology, confident belief in religious doctrines, apprehension of religious truth apart from proof or logical argument: also a system of religious belief, as in 'the Christian faith': often contrasted with 'works', in the controversy over whether salvation is gained by faith in God alone, or by good behaviour, or by both.

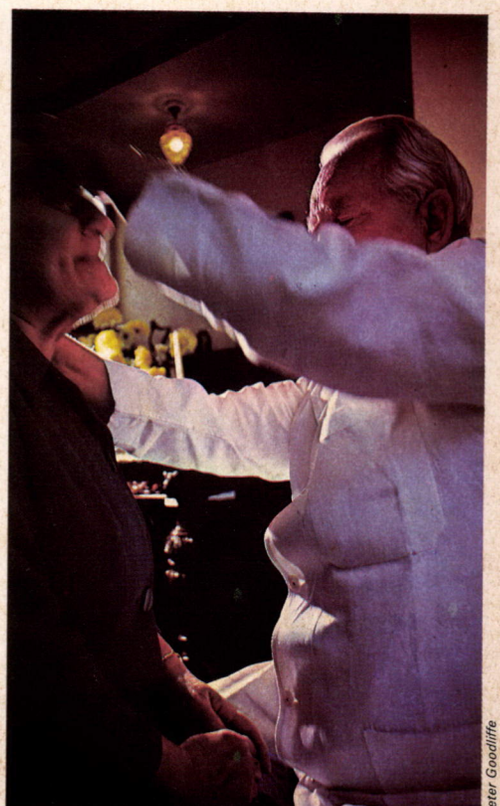
Thousands of people have testified that faith healing 'works' – yet its efficacy, by its very nature, is incapable of scientific proof. What cannot be disputed, however, is that faith healing is 'a great source of hope to the otherwise hopeless'

FAITH HEALING

FAITH HEALERS CLAIM to have, usually in the absence of medical knowledge or skills, the gift of healing; treatment methods vary with the individual healer but in general are not those appropriate to orthodox medical practice. Attitudes about the faith aspect (that is, belief held in the absence of, or in spite of, logical argument based on available facts) of faith healing vary so widely that it is not even possible to establish that such belief is an essential element in the process either for the healer or for the patient. Noel Bayon and Maurice Colinon worked experimentally as healers during recent years without the slightest faith in their powers, but both achieved considerable reputations.

The words 'illness' and 'disease' arouse widely differing subjective and objective responses. Dr A. E. Clark-Kennedy gives a good working definition: 'A disease . . . so far as definition is possible, is that condition of man, woman or child of a certain psychosomatic constitution, and at a certain stage of his or her life, when a pathological process of body or mind is leading to alteration of structure or disturbance of function, with the result that he or she sooner or later starts to complain of symptoms, or signs are discovered on examination, most diseases being due to complicated interactions between genetic weakness, the adverse factors to which a man is exposed in his environment, and the psychosomatic machinery of his individual constitution. No two cases, therefore, are ever quite the same, although certain types of reaction are





Peter Goodliffe

From his 'sanctuary' at Shere, in Surrey, Harry Edwards practises both direct and absent healing. He claims a high percentage of successful cures and is visited by ailing people from all over the world. The pictures on the right show the faith healer trying to relieve a patient suffering from an acutely stiff neck

common, justifying the abstract conception of the real existence of disease, apart from the individual patients who actually suffer from them.'

Another authority, Professor Emilio Servadio, suggests that the study of healing and the study of cures is by no means the same thing, and that spontaneous recovery may be one of the reasons why no rational theory of healing exists. It is difficult to define a boundary between paranormal healing and orthodox medical practice; a doctor giving a patient a placebo (a pill or other medicine which is a 'dummy' and which has no known chemical action) in the hope and expectation that the sufferer will benefit by being humoured in this way is a good physician; the faith healer may *believe* that he is doing something positive and his actions and his belief may also serve as a placebo; the patient feels better.

The methods of orthodox medicine change continuously. Mesmer's 'unorthodox' activities were investigated in 1784 by a commission of physicians and scientists, including Benjamin Franklin, and their unfavourable conclusions forced him to retire 30 years before his death in 1815 at the age of 80. By the 1850s some of his methods, under the name of hypnotism, were again considered seriously and as a result of Professor J. M. Charcot's work had become respectable by the end of the century. (See MESMER.)

The concepts of the unconscious mind elaborated by the Freud-Adler-Jung group were embellished by discoveries with the aid of hypnosis of mental processes hitherto unrecognized. The relevance of the patient-doctor relationship has received increased recognition and in this sense some of the faith healing methods are being incorporated into orthodox medical practice.

Christ healed the sick man of paralysis by commanding him to 'Arise, take up thy bed, and walk'. Christ and the disciples performed many healing miracles and saints too have been known to effect cures by the power of faith: painting by Jan van Hemessen

© National Gallery of Art, Washington

Definition of a Cure

How does one decide whether a patient is cured, particularly of minor illness? Probably the majority of patients simply stop attending their doctor when they feel well. But few illnesses, major or minor are static: there are periods when the symptoms are worse, and periods when they are less severe, and these altered states may last for weeks, months or even years. A further problem is that at present only organic states are roughly measurable. 'Feeling better', though of tremendous importance to most patients, is not necessarily evidence of lessening of organic disease, of the complete elimination from the body of the anatomical, pathological state of illness. On the other hand, a doctor may have laboratory evidence and a healer reasonable belief that sufferers are cured although some may still continue to complain of symptoms.

Bearing these problems in mind, we can now consider the methods by which unorthodox healers work; these may be loosely categorized into three groups. Firstly, there are 'magical' methods not based on observable and constant cause and effect but adopted as a result of falling into the old trap of *post hoc propter hoc* (after this, therefore because of this). These methods include the practices of early historical times – for example the use of charms and talismans.

The second group contains the vast array of methods involving touch – among them anointing with oil, 'stroking', the method used for his cures by Valentine Greatrakes (1629–1683) the laying on of hands and, according to Plutarch (c 46–120 AD), the highly individual method of laying on of toes by Pyrrhus, King of the Molossians.

The final group consists of those methods by which the patient has no physical object to reassure him and does not gain the comfort of touch. These include exorcism, commands to be well and merely being stared at, as advocated by the zouave Henri Jacob. Indeed, the sufferer may not be physically close to the healer, or even aware of his existence, as in some forms of absent healing.

Although these groups are placed in what looks like an order of increasing sophistication no particular one seems more effective than the others; all are still in use and many healers do not confine themselves to a single technique or to one group of methods. Christ, for example, healed the right ear of Malchus by touch after it had been cut off by one of the disciples – a rare example of the restoration of a severed part of the body – and he healed the centurion's servant of palsy without going near him.

Among the many other healing miracles

performed by Christ is one of particular interest – the cure of the woman 'who had had a flow of blood for twelve years' (Luke 8. 43–48) – for in this case the sufferer who touched the border of his garment was healed without the conscious will of the Healer.

The disciples (who had sometimes failed to effect cures 'because of . . . unbelief') continued healing after the Crucifixion. St Peter excelled: 'they even carried the sick out into the streets and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them.'

Christ's healing instructions to the twelve disciples were evidently not construed as intended for them alone: St Paul, after his conversion, was able to heal and a famous passage (James 5. 14–16) implies that healing gifts were normally to be expected among believers – although St Paul drew attention to the likelihood of specialization in spiritual gifts (I Corinthians 12. 30): 'Do all possess gifts of healing? Do all speak with tongues? Do all interpret?'

The ministry of Christ and the healing work of his immediate successors, which may have been responsible for many conversions to Christianity, was followed by a decline in the activity of unorthodox healers. Some work continued, but the only massive revival was the Spiritualist movement. Spiritualist healers believe that not only do they have the gift of healing but that they are also actively assisted in their work by doctors and guides 'on the other side'.

Many faith healers today encourage their patients to continue in the care of their family doctors, which is a valuable safeguard to the sufferers. Unfortunately, the safeguard makes scientific study in the field very much more difficult because so few patients receive unorthodox healing only. Of the religious healing groups, only Christian Scientists reject the need for doctors, but this is by no means true of all members.

Seven Rules for a Miracle

Many Roman Catholic saints have been renowned for their powers of healing, both during their lives and after death, and indeed when a pious soul is being considered for canonization healing miracles may be taken into account; shrines commemorate them and are visited by believers seeking miraculous cures. The best known of the Roman Catholic healing shrines is Lourdes, about which Dr D. J. West, in his book *Eleven Lourdes Miracles*, gives a wealth of detail, including the criteria for miraculous cure from the treatise on Beatification and Canonization by Pope Benedict XVI in the early 18th century. There are seven requirements and all must be fulfilled; they are as follows. Firstly, the illness should be serious, and impossible, or at least very difficult, to cure. It should not be on the decline or of such a nature that it might in any case improve. No medication should have been given, or if it has been given, its inefficacy should be clearly established. The fourth condition is that the cure should be sudden, instantaneous; it must also be complete. Sixthly, the cure should not correspond to a crisis in the illness brought about by natural causes, and finally, that after the cure there should be no recurrence of the illness.

On the subject of Lourdes, Dr Michael Balint states that 'inexplicable, almost miraculous, healings occasionally occur in the average medical practice', and adds that they belong in the same category as authenticated Lourdes miracles – they constitute recovery from psychosomatic illness, slowly progressing tumours of chronic incapacitating states and 'as is well known in medicine, these three types of illness may show sudden physical changes under normal medical treatment, or even spontaneously'. Dr West points out that 'there are no cases of lost eyes or amputated legs sprouting anew', although most Catholics would accept that God could and would achieve this if he felt it to be appropriate.

'Many Voices, Little Harmony'

Attitudes among the Christian Churches towards faith healing vary from total disapproval to intense enthusiasm. As I said in my book *Faith Healing*, 'Possibly there is today a consensus that God wants men to be healthy: that prayer and other religious techniques can help to bring this about: that paranormal cures must be attempted with love and are at best only a means to the end of salvation. Beyond this we find . . . many voices but little harmony.' Despite this, the ministry of healing is by no means altogether neglected in Christian Churches today. Certainly the evangelical churches of America often take an active part in faith healing. One famous healer, Kathryn Kuhlman, who began work in Pittsburgh some 20 years ago, always insisted that she was primarily an evangelist preacher whose healing work grew naturally out of her mass meetings and broadcasts.

Christian Scientists and Spiritualists are committed to healing for its own sake, and in this they are akin to the orthodox medical practitioner. But many individuals work alone, outside the framework of any religious denomination. In America, Dr Rebecca Beard began as a physician, becoming a healer after she herself was healed. Another notable American healer, Mrs Agnes Sanford, entered the field as an amateur after her own baby was healed by a minister.

The best known modern healer in Britain, perhaps in the world, is a Spiritualist, Harry Edwards, born 1893. Since he began healing in the 1930s he has acquired an international reputation. Comparing his 'sanctuary' at Shere, Surrey with Lourdes at the time of the latter's centenary in 1958, he claimed to have cured 10,000 people, mainly 'incurable' in four years. He practises both direct and absent healing, claiming (in 1944) between 85% and 90% success.

Orthodox medical opinion as represented by the British Medical Association was summed up in 1956 in a booklet entitled *Divine Healing and Co-operation between Doctors and Clergy*. This contained the findings of a committee set up to assist the enquiry by the Archbishops' Commission. The medical committee concluded that they could 'find no evidence that there is any type of illness cured by "spiritual healing" alone which could not have been cured by medical treatment' and no evidence that organic disease is cured by the various methods of 'spiritual healing'.

This is the consensus of scientific opinion at present, but it makes no impact upon the faith of those who believe that paranormal forces frequently intervene in human affairs; healers believe they have a vocation to heal; sufferers believe that they have been cured by such healers when orthodox medicine may have failed them. The majority are not concerned with how the healing in which they believe happens; but answers to this question range from the simple reply 'from God' to the statement that the faith healer 'is feeding in nervous energy into the patient's body at the point where it is "leaking out". It is "leaking out" at the site of the pain which the patient experiences . . . The healer's energy, applied at the site of the pain, runs up the patient's nerves and reaches the seat of the trouble' (Faith Healing, *The Messenger*, June 1952).

Illness with a Purpose

Theories are continually being presented. Sigmund Freud (1856–1939) began writing about conversion hysteria (a loss of physical function resulting from an emotional disturbance in the absence of disease) in 1886. Within recent years a vast amount of work has been done in the field of psychosomatic medicine. (Briefly, psychosomatic diseases are those in which harmful local changes occur in an organ, usually as a result of psychic stress). Both hysterical and psychosomatic disorders are, at least in their early stages, reversible and it is very likely that some of these illnesses lend themselves more readily to the unspecific methods of the faith healer.

Georg Groddeck (1866–1934) has been called the father of psychosomatic medicine. This assessment is largely based on his paper *The Psychic Origin and Psychoanalytical Treatment of Organic Disease* (1917) in which he says 'I consider it a basic and dangerous misconception to suppose that only the hysteric has the gift of making himself ill for whatever purpose. Every man has this ability and each uses it in an extension beyond comprehension. In being ill a distinct purpose is served' and he went on to say 'A great many miraculously easy cures which we credit to suggestion or to the personal influence of the doctor are basically to be led back to the sudden realization . . . that man will no longer need this or that protection.'

In *The Unknown Self*, a selection of his writings, Groddeck added in 1925 that a patient 'may reject the methods approved by scientific and ordinary experience and choose to be cured by other – in some cases quite ridiculous means, or without any assistance from other people . . . may work out his own salvation by using the conditions of his own environment.'

The theory does not explain why the will to health may be aroused by unorthodox approaches after conventional methods have failed, but it does illustrate the possible complexity behind the simplest symptom, and underlines Dr Clark-Kennedy's words

quoted earlier, 'No two cases . . . are ever quite the same'.

The will to health may finally express itself in the patient who has failed to gain relief of illness in the usual medical environment; and even though such a patient may say that he does not believe in faith healing, he has, usually unconsciously, reached the point at which he *must* become well, and this is the time when the healer may contribute to the reversal of a psychologically-based illness or to the mental well-being of a patient suffering from organic disease. It should be remembered that there is a common prejudice against neurosis and neurotic symptoms, implying that they are in some way less respectable than organic disease. Whatever the cause, the symptoms are just as real for the patient. Pain hurts.

Playing One's Part

Suggestion is, of course, relevant, to both orthodox and unorthodox healing. Argument still continues about the basic mechanism of hypnotism, which can certainly be used for the removal of symptoms, sometimes dramatically; and the removal of symptoms, which is of the greatest importance to the patient, rather than the removal by psychological methods of the cause of symptoms, has become academically respectable over recent years. This replaces the earlier assumptions that the relief of symptoms without insight into the nature of their origin would result in relapse or in a group of new symptoms.

While discussing suggestion the concept of 'role-playing' should be mentioned. In any given situation people will tend to do or say what they think or feel to be expected of them. In other words they fulfil the role indicated for them by the dominant factor in the situation – in this context, the healer. He will tell a sufferer, for example, to leave aside his crutches and walk, and at least for the time being that is what he can do. It is important to point out that he is able to do so because he feels expected to do so, even though before such an occasion he did not himself anticipate such a possibility. In the experimental situation it has been established that experimenters tend to get the results they anticipate; this does not mean that they are in any way consciously or deliberately mishandling data or results but that expectation is somehow communicated to their subjects.

It has not so far been possible either to prove or to disprove that faith healing cures organic disease, and further investigation is needed, particularly in the rigorous following-up of claims of reputed unorthodox cures. But man does not live by science alone, and so long as the obvious safeguard of medical supervision is respected it is unlikely that faith healing can do any harm. Indeed it can lead to an improvement in emotional state which is in itself a good thing in that it makes life easier for the sufferer even though it may not basically affect his physical condition.

In fact, it is doubtful whether hard-and-fast conclusions will ever be reached on this subject. The existence of adequate medical records implies that patients have undergone medical treatment, yet it is only with such records that the existence of disease can be established in retrospect. And even in the case of the patient with a full medical history who has been 'given up' by the medical profession and has subsequently been 'cured' by a faith healer, the conclusions of the British Medical Association should not be forgotten: 'The evidence suggests that many such cases . . . are likely to be either instances of wrong diagnosis, wrong prognosis, remission or . . . spontaneous cure'.

It may be that without some dramatic breakthrough in the methodology of investigation faith healing, like faith itself, must, in its very nature, remain beyond the realms of science. Not proven, not unproven, a subject for belief and ridicule and controversy; but perhaps most important of all, a great source of hope to the otherwise hopeless. (See also CAYCE; CHRISTIAN SCIENCE; HEALING GODS; LOURDES.)

LOUIS ROSE

FURTHER READING: G. W. Groddeck, *The Unknown Self* (trans. by V. M. E. Collins, Funk and Wagnalls, 1951); J. G. Howels, ed., *Modern Perspectives in World Psychiatry:* see chapter on 'Phenomena of Hypnosis' (Oliver & Boyd, London, 1958); L. Rose, *Faith Healing* (Gollancz, London, 1968); C. J. S. Thompson, *Magic and Healing* (Rider, London, 1947). For a biography of Harry Edwards, see Paul Miller, *Born to Heal* (Spiritualist Press, London, 1962).

FAKIR

Radio Times Hulton Picture Library

THE ARABIC WORD 'fakir' means a poor person, in the sense of poor in the sight of God rather than needy by misfortune. In the Islamic world it is used of those often wandering mendicants, who have renounced the world and put their trust in Allah, remembering the famous saying of the Prophet Mohammed, *Al-fakr fakhri* – 'poverty is my pride'.

The concept of a fakir is clearly similar to that of the medieval Christian friar. Although this is the strictly correct usage of the term, fakir is, in European languages, also used to describe Indian ascetics, somewhat doubtful individuals often pictured by the popular imagination as lying on beds of nails. These latter are more properly named 'sadhus' but as the word fakir is widely applied to both, this article considers the true Islamic fakir and the Hindu ascetic.

The Islamic fakirs may be historically divided into two groups, those 'within the law' (*ba shar*) and those 'without the law' (*be shar*). The former have always strictly based their lives according to the doctrines and practices of Islam, while the latter, although describing themselves as Mohammedans, have been freer in their ways.

The ba shar fakirs are often called *salik*, a word denoting a traveller on the road to heaven. They have been organized in a large number of orders, all of which trace their descent back to either Abu Bakr or Ali, the first and fourth 'successors', or caliphs, to the prophet Mohammed. The earliest of these fraternities was founded about 770 AD. It seems that they were formed by religious enthusiasts as vehicles to ensure the continuance and transmission of the teachings of the prophet, perhaps more in a social rather than in a doctrinal sense. Not infrequently, an order of fakirs was drawn entirely from one walk of secular life – fisherman, camel-drivers and the like. These orders sprang up all over the Moslem world, obliging their members to devote time each day to private prayer and to attend a weekly prayer meeting called a *dhikr*.

The be shar orders were also numerous and often indulged in extremes of asceticism and self-mortification. The most popular order was founded by Zinda Shah Murdar, whose shrine is at Makanpur, in India. From this order have sprung the Islamic fakirs of India between whom and the Hindu sadhus there has been some interaction.

The Indian sadhu is a holy man, often an itinerant beggar, pedlar or wonder-worker, 'poor in the sight of God' like the fakir of Islam but usually more involved in the communal life of a still primitive country. Although sexuality may play an important part in the lives and practices of some, most follow rigorous asceticism – one sect, for instance, wear an iron ring on the penis to show that their sexual desires

***Left* and *Right* Indian fakirs who practise various forms of self-mutilation as a means of acquiring spiritual or magical powers, often remain rooted to one spot for many years, maintaining one position**

E. K. Singh

This Indian holy man does penance by sitting in a circle of burning sods during the hottest part of the day

have been totally conquered. They engage in *tapas* – the way of 'active asceticism', the implacable mortification of the flesh, as opposed to mere contemplative, passive renunciation of the world. Their aim is to acquire both merit and spiritual or magical powers. Some remain immersed in water up to the waist for long periods; others wander about the vast country trying to bathe in as many sacred rivers as possible before they die. Some keep constantly on the move, others lie, sit or stand upon the same spot for years, until – it is said – creepers cover their limbs and birds nest in their hair. Some do indeed lie on beds of nails, others practise various forms of self-mutilation, including never unclenching their fists and allowing their finger nails to grow into the flesh. Many cover parts or all of their bodies with ashes, since ashes represent pure substances, the primal matter, present in all things, revealed by burning.

The sadhu may often also be recognized by characteristic possessions – his staff, for instance, frequently topped by representation of a skull, a trident or a phallus; his crutch, to support his chin or arm during meditation and his body at burial; his begging bowl (though some are forbidden to beg); his tongs, with which he tends his ritual fire and also uses as a clapper to accompany incantations. For many sadhus earn a living by magic and witchcraft maleficent and beneficent; others are fortune-tellers and interpreters of dreams, yet others makers and sellers of charms.

For many foreigners the Indian fakir has been the most obvious manifestation of the Hindu religion – and as many of them are undoubtedly rogues and their practices alien, if not abhorrent, to foreign sensibilities, Europeans and others have often gained a very perverted idea of Hindu beliefs and behaviour. But it is as well to reflect that when religion is a genuinely potent force, in a densely populated country still only superficially affected by modern technology, the religion of the market-place will, necessarily, be a very different thing from that of the palace or the cloister.

Falcon

To the ancient Egyptians a sacred bird, identified with the sky and the sun probably because it could fly so high: it was particularly associated with the god Horus who was depicted as a falcon or falcon-headed man and dead falcons were buried in expensive coffins.

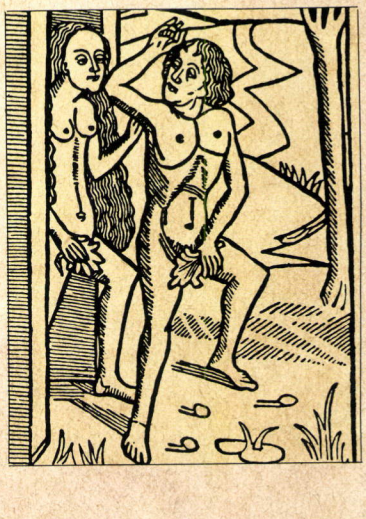
See HORUS.

Michael Holford

Fall

The loss to man of divine grace as a result of disobedience: Adam and Eve were expelled from the Garden of Eden after disobeying God's command and eating the fruit of the Tree of Knowledge of Good and Evil; their punishment was death, the pains of childbirth, the subjection of woman to man, and hard work: an angel with a flaming sword was set to guard Eden to prevent Adam, Eve and their descendants from returning.

See FIRST MAN.



Radio Times Hulton Picture Library

DANGEROUS RITUAL CONTINUED

Serge Kordeiv, a photo-journalist investigating the practice of black magic, had been delighted to come across evidence of a Black Mass. But, as the concluding part of this article shows, later contacts with the occult were less happy

Again he began to mention his interest, in the hope of attracting attention, and finally he received a telephone call. A man's voice on the other end asked if he were interested in learning more of black magic. 'If you do join us,' said the voice, 'there is no backing out. Do you understand?'

The Kordeivs were picked up in a chauffeur-driven Humber Saloon and taken to a large Victorian house. They were ushered round the back of the house and into a fairly large outbuilding. The room they found themselves in contained wash basins, lockers and coat hangers, from which hung both male and female clothing – underclothing as well as overcoats.

'After my previous experience I had suspected that money would be required,' he says, 'although I was rather taken aback when the total amount asked was £87 6s (about $210). The initial subscription was £25 ($60) each plus £3 3s initiation fee (about $7.50) and £15 10s ($40) for our robes and apron. We were told that if we were not accepted we would get it all back less the initiation fee.'

The Kordeivs were then served drinks at a small bar, and by the time they were asked to strip some time later, they were both slightly intoxicated. They were given small black satin aprons, like American Indian breechclouts, to wear tied around their waists. Each apron was piped in orange, and decorated in front with an orange eye and triangle. Their guide removed his clothes and, having put on a voluminous black satin robe decorated with the same orange symbols, led them through a green baize door and into a large room.

'The predominant colour scheme of the room was red, black, and white. The floor was tiled in black, with a white pentagram superimposed. Around three walls hung heavy red carpeting – presumably to deaden sound, while the fourth wall was covered with an enormous mural showing a chained, horned creature overpowering a naked girl amid lurid flames. Beneath the mural stood an altar with six black candles, and before the altar, at a slightly lower level, was a marble slab. A glowing brazier combined with the candles

A young woman who is about to take part in a black magic ceremony is lifted onto an altar by acolytes

Kordeiv's wife Anne with a tame cockerel: after leaving the Satanist group the Kordeivs experienced a series of disasters

provided the only lighting. Facing us, in a half circle, were about a dozen hooded and robed figures.'

A deep voice ordered the newcomers to face the circle of hooded figures, and asked: 'Brothers and sisters. On this occasion two strangers pray for admission to our fold, and it is for you, Disciples of the Prince of Darkness, to say now whether you have or have not any objection or reason why these two persons should not be received into our circle.' To the Kordeivs' astonishment, the plaintive bleating of a goat was the only answer.

'Kneel Before the Master'

'On this and subsequent occasions I realized that a good deal of trickery and showmanship was used at the meetings. The goat was obviously tape recorded. Later, when the altar was brilliantly illuminated, the quality of the light and the increased heat in the room seemed to indicate that it was being produced by enormous hidden arc lights like the ones used in filming.'

Temporarily blinded by the light, the Kordeivs suddenly realized that a muscular-looking man, entirely naked and apparently oiled with a reddish substance, was standing before the altar. On either side stood two attractive young girls, clad in black robes. These acolytes ordered the Kordeivs to 'kneel before the master', and obediently they did so. 'We never saw the face of the man known as the master, as a black devil mask covered most of his face. It is difficult now to recall the exact words of the ceremony, but the two girl assistants asked us if we were married, and when we said that we were married in a registry office rather than a church they seemed pleased. I remember the masked man threw a handful of some substance into the brazier which gave off thick, perfumed smoke – I rather suspect it was hashish or some similar drug.'

It was then that the Kordeivs were asked to swear perpetual homage to Satan – the first time the name had been mentioned – and to sign their oath in blood. Small slashes were made in the lobes of their ears for this purpose. They were given the names Frater Capricornius and Soror Gemini – they later discovered that all the other members went by names associated with the zodiac. Welcoming the couple formally into the circle, the masked master placed his hands on their genitals.

'We both felt an odd tingling sensation which, I suspect, was caused by an induction coil with a low power current. What I cannot explain is the surge of energy we felt, for by this time the hour was pretty late.' A short ritual dance, in which the robed figures discarded their covering and danced back to back in a 'sort of inverted polka' followed.

Maniacal Laughter

'In the morning the whole thing seemed like a nightmare. But there were dramatic changes in my professional life after that. For a start, the enormous – to me – amount which I had spent in joining the group was immediately covered by unexpected cheques from my agent. I was inundated with requests for work from magazines, and almost everything I touched seemed to turn to gold.'

The Kordeivs were asked to several more meetings, usually following the same pattern as the first. Once, a young girl member was accused of betraying confidences to an outsider. She was made to act as a naked altar while a form of Black Mass was said over her, culminating in her being ravished by the 'master'. During the course of the Mass, a wax dummy, incorporating nails and hair from the 'outsider' was placed on the altar. A black cock was sacrificed, and members were asked to drink its blood from a chalice. The master stabbed the wax doll with his knife.

'Either red liquid or blood gushed out and spattered over the naked girl lying on the altar. I thought that the whole thing was a rather unpleasant piece of histrionics, until I was shown a newspaper clipping at the next meeting. It told how the 'outsider', a man who was fairly well known in business had collapsed and died of a heart attack on the night of the Black Mass.

'This finally decided me to leave the group for good. By this time I had learned that the 'confirmation' ceremony, which both my wife and I were due to undertake, consisted of copulation with the master or a High Priestess. The prospect did not appeal.'

But it soon became apparent that the oath taken by the couple was not to be broken lightly. Although they made various excuses for not attending the next few meetings and were eventually no longer invited, the run of 'luck' which had been their lot during their 'black magic' period suddenly ceased. Kordeiv was obliged to go to law over a personal matter and was almost bankrupted by massive legal fees. Further troubles prevented him from working for some time and brought his wife to the verge of a nervous breakdown.

In desperation, the Kordeivs decided to move to Romney Marsh, and eventually found suitable premises. It was here that their final troubles began. One night he and his wife returned home to find an enormous toad sitting on the front doorstep. Mrs Kordeiv, her nerves on edge because of the calamities which had occurred recently, became almost hysterical. Kordeiv himself confessed to nervousness.

'That night an event occurred which I cannot begin to explain, even at this distance in time. My studio adjoins the house, and as usual I had locked it securely before retiring. The windows were barred, and the frames themselves were bolted from inside. It seems rather ridiculous now, but the wind was howling in off the sea giving the whole business the atmosphere of a horror film. My wife and I went to bed, and seemed to be asleep for only minutes when we both sat bolt upright, wide awake. Outside, from the direction of the studio, came the sound of maniacal laughter – absolutely terrible. Then came the sound of glass smashing, and my fear of the unknown turned to apprehension about the safety of my photographic equipment, worth several hundreds of pounds.

'The following morning I went downstairs, after a restless night, to find my retriever cowering in a corner of the kitchen. The studio was a shambles. Drapes and furniture had been torn down and strewn everywhere. The carpet had been stripped back, and the window was broken so thoroughly that the glazing bars had broken under the weight of someone or something bursting out, for the lawn and path were littered with broken glass.

'This time I had no explanation. The facts were simple. The place was empty when I locked up. There were obvious signs of a break out, but no signs at all of how whatever had caused the damage got in. I still think that somehow the incident was caused by an evil power in revenge for our breaking away from the Satanist group.'

1DollarScan

1dollarscan.com (zLibro, Inc.)
1723 Rogers Avenue Suite G,
San Jose CA 95112

I agree with the following things:

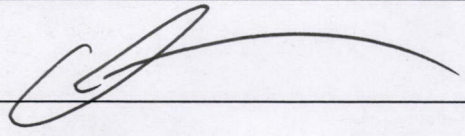
1) I am using 1dollarscan.com services based on my own request.

2) I agree to Terms and Conditions at 1dollarscan.com, http://1dollarscan.com/terms.php and my use of 1dollarscan's services will be within the scope of the Fair Use Policy (http://www.copyright.gov/fls/fl102.html). Otherwise, meet at least one of the following;

   a) I am the copyright holder of this content.
   b) I have the permission from copyright owner.

3) I understand that 1dollarscan shall have no liability to me or any third party with respect to their services.

NAME : Damion Matthews

Signature: 

Date: 7-2-20

This sheet should be inserted at the last page of each file generated by 1dollarscan.com scanning services.